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#### **Verse 56 – Introduction:**

# एवं अवगतपरमार्थतत्त्वस्य न शेषशेषिभावः, तत्कारणस्य उत्सारितत्वात् इत्याह ।

evam avagata-paramārtha-tattvasya na śeşa-śeşi-bhāvas tat-kāraṇasyotsāritatvād ity āha

Thus, for one who has known the highest reality, there is no subservience to scriptural injunction, because the cause thereof has been removed. This is what is stated. [Introduction – Chapter 4 – Verse 56]

- You take Vividisha Sanyasi to gain Atma Jnanam, Brahma Jnanam.
- Veditum Ichha with desire to learn.
- No time in Grihasta.
- Life governed by Nivritti Shastra Japa, Parayana.
- Vividisha Sanyasis duties :

Japa: Hamsa, Omkara, Mahavakya, Sanyasa japa.

- Varies from Sanpradaya to Sampradaya.
- Parayanam = Gita, Upanishad, Brahma Sutram Moolam and Bashyam, get By heart.
- By Sravanam / Mananam / Nididhyasanam become Vidwat Sanyasi.
- In Sanyasa Ashrama, will Nivritti Shastra rules be applicable to him?
- Will Shastra regulate Vidwat Jnani?
- Shastra does not regulate Vidwat Sanyasi.

- Vidwat Sanyasi has knowledge, I am not Grihasta or Sanyasi.
- No Aham, Mamakara they are renounced through Jnanam.
- Abhimana, I am Sanyasi is gone.
- Instructor, instructed, Instruction Triputi is falsified.
- Na Varna, Na Ashramas, Na Dharma, Shiva Kevaloham.
- Vidwat Sanyasa not governed by Varna or Ashrama rules.
- He is Varna, Ashrama Ateeta, not even a Sanyasi.
- From Paramartika Drishti all negated.
- Vyavaharika Drishti, no Sukham, Dukham.
- Therefore Sanyasa Ashrama rules do not bind Vidwat Sanyasi.
- Frank Vidhi Nishada Cararnad by Varna Ashrana

Every rule in Shastra based on Varna – Ashrama.

Every Vidhi – Nisheda, Governed by Varna – Ashrama.

## **Example:**

- Patient to Doctor I don't know what I am suffering.
- Hence Veda becomes silent, Verse 51 introduction.

स एष विद्वान् हानोपादन-शून्यम् आत्मानम् sa eşa vidvān hānopādāna-śūnyam ātmānam आत्मिन पश्यन् । ātmani paśyan

3800

This man of enlightenment, seeing within himself the Self, not subject to acceptance or rejection, [conducts himself as follows]. [Introduction – Chapter 4 – Verse 51]

## a) Avagatha Paramarthasya:

- Avaduta Naked, one who has dropped everything, Dhyunoti to drop.
- Dasoham Bava Eliminated, replaced by Soham.

## b) Utsarita:

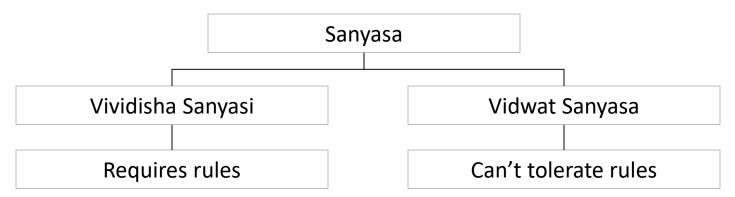
- Utsru = Wiped out.
- Why Dasa Bava wiped out?
- Dasoham Bava requires Duality, boss and bossed over.
- In Advaitam who will boss over whom and where is commandment?

## c) Tat Karanatasya Dvaitasya Utsaritatvat:

Shastra Chodana, Sanyasa rules not relevant for Vidwat Sanyasi.

## d) Iti Aha:

Being stated here.



This is said in Sloka.

#### **Verse 56:**

वास्तवेनैव वृत्तेन निरुणिद्ध यतो भवम् । निवृत्तिमिप मृद्नाति सम्यग्बोधः प्रवृत्तिवत् ॥ ५६ ॥

vāstavenaiva vṛttena niruṇaddhi yato bhavam nivṛttim api mṛdnāti samyag-bodhaḥ pravṛtti-vat

Since right knowledge, by revealing the reality as it is, destroys transmigratory existence, it removes the path of abstinence also in the same way as [it removes] the path of action. [Chapter 4 – Verse 56]

## a) Samyak Pravriti Vatu Samyakbodha Bavam Nirundadhi:

Right clear knowledge destroys Samsara and Triputi Bava. How?

#### b) Vastavena Vrittaina:

- Because of factual nature of truth, which does not accommodate Triputi or plurality.
- Truth = Ekam Eva Advitiyam.
- No Chodana, Chodya, Chodaka instructor, instructed, instruction possible.



• Even though Jnani is a Sanyasi.

- Sanyasa Shastram non relevant.
- Triputi required for Shastra.

## **Knowledge:**

#### Dasha Sloki of Shankara - Nirvana Dashakam:

न वर्णा न वर्णाश्रमाचारधर्मा न मे धारणाध्यानयोगादयोपि । अनात्माश्रयाहंममाध्यासहानात् तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ २॥

na varṇā na varṇāśramācāradharmā
na me dhāraṇādhyānayogādayopi |
anātmāśrayāhaṃ - mamādhyāsahānāt
tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham || 2||

The castes are not for me, nor the observances and duties attached to the castes and the stages of life. Even the steadying of the mind, concentration, self-communion and other courses are not for me. For the mistaken senses of I and MINE which rested on the Non-Self have been abandoned. That One, the Residue, the Auspicious, the Alone, am I [Verse 2]

न शास्ता न शास्त्रं न शिष्यो न शिक्षा न च त्वं न चाहं न चायं प्रपञ्चः । स्वरूपावबोधो विकल्पासहिष्णुः तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ७॥ na śāstā na śāstram na śiṣyo na śikṣā
na ca tvam na cāham na cāyam prapañcaḥ l
svarūpāvabodho vikalpāsahiṣṇuḥ
tadeko'vaśistah śivah kevalo'ham || 7 ||

There is no ruler nor rule, no pupil nor training. There is no You nor I. This universe is not. For the realization of the true nature of the Self does not tolerate any distinction. That One, the Residue, the Auspicious, the Alone, am I. [Verse 7]

- Chanted by Shankara to Gaudapada Bagavat Pada during 1<sup>st</sup> meeting.
- Shankara was Avatara of Dakshinamurti.
- Madusudhana Saraswati wrote commentary on Dasha Sloki called Siddanta Viddihu.
- It has several sub commentaries.
- I can't be commanded by anyone is the central message in Dasha Sloki and in this verse.
- Knowledge negates Pravirti Grihasta rules and Sanyasa Shastra rules for Vidwat Sanyasi, who has transcended Sanyasa Ashram.

## c) Nivritti Shastram Api:

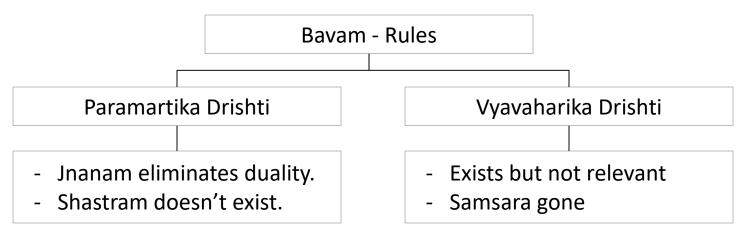
Non relevant.

#### d) Pravritti Vatu:

- Like Pravritti Shastram, Puja, non relevant to him.
- Chaturmasya Vritam irrelevant.
- Grihasta bound by Puja.
- Vividisha Sanyasa bound by Japa.
- Vidwat Sanyasi not bound by Puja, Vrutam, Japa but can choose to do as in Matams.
- No should or should not rules for Vidwat.
- Grihasta has shaving and haircut rules.

## e) Nivrittim Api Vridnati:

Knowledge removes, eliminates rules of renunciation.



#### **Verse 57:**

सकृदात्मप्रसूत्येव निरुणद्वचित्रं भवम् । ध्वान्तमात्रनिरासेन न ततोऽन्यान्यथामतिः ॥ ५७ ॥

sakṛd ātma-prasūtyaiva niruṇaddhy akhilaṃ bhavam dhvānta-mātra-nirāsena na tato 'nyānyathā-matiḥ

[This knowledge], even as it arises once, destroys the entire transmigratory existence by removing ignorance completely. Misapprehension does not exist as something separate from it, [and so it is also removed at the same time]. [Chapter 4 – Verse 57]

• Sureshvaracharya answering possible doubt of Purva Pakshi.

#### Purva Pakshi:

- After Jnanam, Dvaita, Triputi, Agyanam goes but old habits Viparita Bavana are there in form of Ahamkara + Mamakara, hence Samsara continues.
- One needs to practice Nididhyasanam through Sravanam and Mananam.
- Hence Nidhyasanam rule is required for Jnani, Sadhana.
- Nivritti Shastra should prescribe Nididhyasanam for Vidwat Sanyasi.
- Previous Sloka :

Nivritti Shastra – nonexistent for Vidwat Sanyasi from Paramartika angle.

- Padyam, secondary rule should also come along with.
- Chodana, Chodya, Chodaka [CCC] instruction comes.
- Aushada Rupa and Padyam Rupa Nididhyasanam should come.

• Sureshvaracharya dismisses that here in this Sloka.

#### Purva Pakshi:

• Vidwat Sanyasa requires Nivritti Shastra to prescribe Nididhyasana rule to eliminate Viparita Bavana.

## Sureshvaracharya:

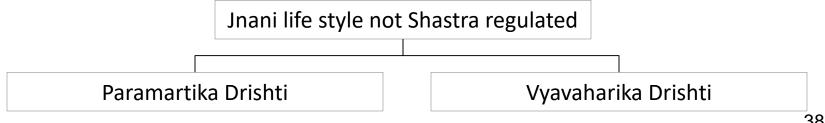
#### I) Paramartika Drishti:

- When Jnanam falsifies Dvaitam, it falsifies Viparita Bavana also.
- How Viparita Bavana alone can exist when everything is Mithya.
- Viparita Bavana = Vasana Rupa Vritti.
- Belongs to Sukshma Shariram.
- When Shariratrayam and Prapancha Trayam falsified how Viparita Bavana can alone Survive, be Satyam, and cause Samsara.
- Therefore Viparita Bavana is falsified by Jnanam.
- Separate Sadhana not required.
- After Rope knowledge, Snake is Mithya, can't say only tail remaining.
- Viparita, Bavana Mithya Darshana Eva, Mithya Nivritti.
- No Chodana, Chodya, Chodaka for elimination, 1<sup>st</sup> chapter Naishkarmya Siddhi.
- Even if Ahamkara, Mamakara Vasana continues and comes in operation after Jnanam, it is falsified.

- Sravanam, Mananam done 3 course of Gita and 5 courses of Upanishads serves as Vasana.
- Vedanta Vasanas are there in the same mind.
- Ahamkara, Mamakara Vasanas also in the same mind.
- They get Nullified by Vedanta Vasanas.
- Don't require separate Nididhyasanam.
- It just happens, no Vidhi Nisheda instructions required, Triputi not required.
- It will happen automatically.
- Vidwat Sanyasa is not regulated by Nivritti Shastram.
- Class remembrance comes.
- Jnanam destroys Ajnam and falsifies Viparita Bavana.

#### **Revision: Verse 57**

- Lifestyle of Jnani how is it regulated.
- Life style not regulated by Shastra.
- It is self regulated, Jnana regulated.



Paramartika Drishti	Vyavaharika Drishti
<ul><li>Shastra Abavat</li><li>No Dvaitam at all</li></ul>	- Prayojana Abavat

## a) Sakrut Atma Prasudyaeva Nirunadi Akhilam Bavam:

 Replacing Dvaita Drishti by Advaita Atma Drishti, Ekatma Drishti because of arrival of Advaita Atma Jnanam.

## b) Akhilam Bavam Nirunasdhi:

- Jnanam completely eliminates Akilam Bavam.
- Entire Samsara consisting of Triputi Chodana, Chodya, Chodaka Triputi negated.

Normal Triputi	Special Triputi in Chapter 4
- Pramata – Pramanam –	- Chodya – Chodaka –
Prameyam.	Chodana.

- Nirunaddhi means it is eliminated, stopped.
- Is it tough Job.
- By removal of Moola Avidya, this will go.
- It is Adhyasa caused by Atma Agyanam.

## c) Dvantam – Matra Nirasane Na:

Agyana Karya Chodana, Chodya, Chodaka – Nirasanena.

Spiritual darkness is Moola avidya, Atma Agyanam.

#### d) Branta Nirasanena Matrena:

- By mere elimination of Agyanam, Triputi gone.
- Jnanam has come.
- Hence no more instruction of Shastra required for Vidwat Sanyasi.

#### Purva Pakshi:

- Ignorance might have gone by Jnanam but not Viparita Bavana old Vasanas of Ahamkara – Mamakara will continue.
- Anaadi Kala Pravrti Vasana, Viparita Bavana Nirastham.
- One requires Sadhana of Meditation, Nididhyasanam.
- Hence Shastra has to instruct Jnani.
- There is Triputi...

Shastram	Jnani	Instruction
- Chodana	- Chodyaka	<ul><li>Chodyam</li><li>Nididhyasana Vidhi, instruction.</li></ul>

## **Brihadaranyaka Upanishad:**

Meitreyi Brahmanam – Srotavyaha, Mantavyaha, Nididhyasitavyaha.

#### **Brihadaranyaka Upanishad:**

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति। जाया प्रिया भवति, आत्मनस्त प्रिया भवति। कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे विश्वस्य कामाय विश्वं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति। अरे पश्चनां कामाय पशवः विया भचन्ति. कामाय पशवः प्रिया भवन्ति। कामाय ब्रह्म वियं भवति, आत्मनस्त कामाय ब्रह्म वियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति। न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति। षा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां भूतानि प्रियाणि भचन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति। न षा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति। आतमा वा अरे द्रष्टव्यः—श्रोतक्यो मन्तव्यो निदिध्या-सितव्यो मैंत्रेयि; आत्मनि खल्वरे दूष्टे श्रुते मते विश्वात इदं सर्वं विदितम् ॥ ५॥

sa hoväca na vä are patyuù kämäya patiù priyo bhavaty ätmanastu kämäya patiù priyo bhavati na vä are jäyäyai kämäya jäyä priyä bhavaty ätmanastu kämäya jäyä priyä bhavati na vä are puträíäò kämäya puträù priyä bhavanty ätmanastu kämäya puträù priyä bhavanti na vä are vittasya kämäya vittaò priyaò bhavaty ätmanastu kämäya vittaò priyaò bhavati na vä are paàünäó kämäya paàavaù priyä bhavanti ätmanastu kämäya paàavaù priyä bhavanti na vä are brahmaíaù kämäya brahma priyaò bhavaty ätmanastu kämäya brahma priyaò bhavati na vä are kàatrasya kämäya kàatraò priyaò bhavaty ätmanastu kämäya kàatraò priyaò bhavati na vä are lokänäò kämäya lokäù priyä bhavanty ätmanastu kämäya lokäù priyä bhavanti na vä are devänäò kämäya deväù priyä bhavanty ätmanastu kämäya deväù priyä bhavanti na vä are vedänäó kämäya vedäù priyä bhavanty ätmanastu kämäya vedäù priyä bhavanti na vä are bhütänäò kämäya bhütäni priyäíi bhavanty ätmanastu kämäya bhütäni priyäíi bhavanti na vä are sarvasya kämäya sarvaò priyaò bhavaty ätmanastu kämäya sarvaò priyaò bhavaty ätmä vä are draáúavyaù àrotavyo mantavyo nididhyäsitavyo maitreyy ätmani khalvare dýiáúe àrute mate viiñäta idaó sarvaò viditaò || 5 ||

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [II – IV - 5]

Tavya Rupa = Vididhi Chodana Asti.

## **Sureshvaracharya Answer:**

- I) After Jnanam, no question of Viparita Bavana.
  - Sarvasya Mithyatva Siddhi.
  - How can Viparita Bavana alone be Satyam when everything is Mithya.
  - Sharira and Prapancha Trayam, Anatma Mithya.
  - Vasana in Sharira Trayam not too big.
  - Example: Entire movie Mithya, one small rat can't alone be Satyam, can't say.
  - Sarvasya Mithyatvat, Viparita Bavana Api Mithya.

## e) Anyata Matiha Na Asti:

- No Viparita Bavana other than that negated Dvaita Prapancha.
- When Dvaita Prapancha negated, Viparita Bavana negated.

## Naishkarmaya Siddhi:

बाधितत्वादविद्यायाः विद्यां सा नैव बाधते। तद्वासना निमित्तत्वं यान्ति विद्यास्मृतेर्ध्ववम्॥ ३८॥ hādhitatvād avidyāyā vidyām sā naiva bādhate tad-vāsanā nimittatvam yānti vidyā-smṛter dhruvam

Since ignorance has been sublated, it can never sublate knowledge. The impressions left over by knowledge certainly lead to the recollection of knowledge. [Verse 38]

- Even if Viparita Bavana, Dehatma Vasana continues after Jnanam, because of Sravanam and Mananam, he has practiced, it will generate Brahmatma Vasana in the mind of student.
- In subconscious mind, Brahmatva Shastra Vasana generated, automatically negates Dehatma Vasana.
- No separate exercise required.
- Nididhyasanam automatically takes place.
- Shastra need not give separate Vidhi.

#### **Brihadaranyaka Upanishad Vartikam:**

- Nididhyasanam is defined as Aparyatta Bodhohi.
- Jnanam comes in the mind as Vasana as a result of Sravanam and Mananam.
- Shastra need not remind a Sanyasi.
- Inside knowledge is Automatically invoked.
- Nididhyasana Vidhi not required, Naturally happens.

#### **Question:**

Should Shastra instruct or is Nididhyasanam automatic.

#### **Answer:**

Discussed in Brahma Sutra.

#### **Brahma Sutra:**

# सहकार्यन्तरविधिः पक्षेण तृतीयं Sahakaryantaravidhih pakshena तद्वतो विध्यादिवत् । tritiyam tadvato vidhyadivat l

There is the injunction of something else, i.e., meditation, cooperation (towards knowledge) (which is) a third thing (with regard to Balya or state of a child and Panditya or scholarship), (which injunction is given) for the case (of per fect knowledge not yet having arisen) to him who is such (i.e., the Sannyasin possessing knowledge); as in the case of injunctions, and the like. [3-4-47]

# सम्पद्याविर्भावः स्वेन शब्दात् । Sampadyavirbhavah svena sabdat l

(When the Jiva or the individual soul) has attained (the highest light) there is manifestation (of its own real nature) as we infer from the word 'own'. [IV - IV - 1]

#### Purva Pakshi:

Nididhyasana Vidhi will not automatically take place.

## **Next Question: Purva Pakshi**

Dehatma Vasana	Brahmatva Vasana
- Anaadi Kale Agyanam	- Because of Sravanam and Mananam.
- Developed in millions of Janmas.	- Developed in 25 years.

Which one is more powerful?

#### **Answer:**

- Even though Dehatma Vasana is quantitively big, it is qualitatively weak.
- Dehatma Vasana is born of Atma Agyanam.
- Ajnanam is Mithya, always weaker.
- Example: Darkness in a cave exists for a million years but it can go by lighting one candle.

Dehatma Vasana	Brahmatma Vasana
- Quantitatively big	<ul> <li>Qualitatively big.</li> <li>Shastra Pramana Janyatvat.</li> <li>Pramana Moordha Apaurushiya Shastram Vasanas are very powerful, can overwhelm Dehatma Vasana.</li> </ul>

## Sureshvaracharya:

- Takes place automatically by
Sravanam / Mananam.
- Here this point taken.

- Nididhyasanam
- Does not take place by
Sravanam / Mananam.
- Then Shastra Vidhi required.

#### **Conclusion in Brahma Sutra:**

## सहकार्यन्तरविधिः पक्षेण तृतीयं Sahakaryantaravidhih pakshena तद्वतो विध्यादिवत् । tritiyam tadvato vidhyadivat l

There is the injunction of something else, i.e., meditation, cooperation (towards knowledge) (which is) a third thing (with regard to Balya or state of a child and Panditya or scholarship), (which injunction is given) for the case (of perfect knowledge not yet having arisen) to him who is such (i.e., the Sannyasin possessing knowledge); as in the case of injunctions, and the like. [3-4-47]

Is Niyama Vidhi there or not?



- properly for long time.

  "Nididhyasanam does not
- "Nididhyasanam does not require special effort or time.
- Naturally happens.
- Hence Shastram will not instruct.

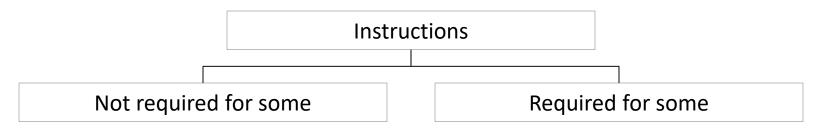
- If "Nididhyasanam" does not naturally happen because of family situation.
- When Bheda Darshanam overwhelms because of Prarabda Vasana.
- Then, Gita Chapter 6, Shuchau
   Deshe Pratishtaya....

#### Gita:

```
शुचौ देशे प्रतिष्ठाप्य
स्थिरमासनमात्मनः ।
नात्युच्छितं नातिनीचं
चैलाजिनकुशोत्तरम् ॥ ६-११॥
```

śucau dēśē pratiṣṭhāpya sthiramāsanam ātmanaḥ | nātyucchritaṁ nātinīcaṁ cailājinakuśōttaram ||6-11||

Having established a firm seat of his own in a clean spot, neither too high nor too low, made of a cloth, a skin and kusa-grass, one over the other... [Chapter 6 – Verse 11]



- Here Sureshvaracharya assumes Aparayatta Bodham is happening, naturally "Nididhyasanam" happens.
- Therefore Chodya, Chodana, Chodaka Triputi Nasti.

#### **Verse 58:**

देशकालाद्यसम्बन्धात् देशादेर्मोहकार्यतः। नानुत्पन्नमदग्धं वा ज्ञानमज्ञानमस्त्यतः॥ ५८॥ deśa-kālādy-asaṃbaddhād deśāder moha-kāryataḥ nānutpannam adagdhaṃ vā jñānam ajñānam asty ataḥ

Since place and time are the effects of delusion (i.e. ignorance), [the Self] is not related to place and time; and so there is no knowledge which is unoriginated and there is no ignorance which is not yet burnt. [Chapter 4 – Verse 58]

#### **Another Purva Pakshi:**

- To show every Jnani requires instructions from Shastra.
- Vidhi in form of meditation is required.
- Jnanis life is Jnana Shastra regulated life.
- Jnani becomes Jnani by Sravanam + Mananam.
- Last Purva Pakshi:

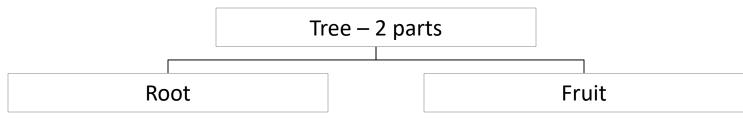
Even though Jnanam is there, Viparita Bavana is there.

#### This Purva Pakshi:

• Jnani is regulated by Shastra Vidhi to do Nididhyasanam because of Partial knowledge.

## Sureshvaracharya:

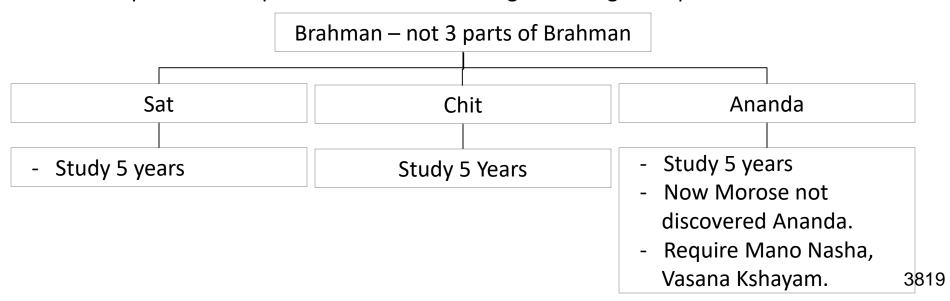
- No question of Partial knowledge.
- Partial knowledge possible only with Anatma with parts.



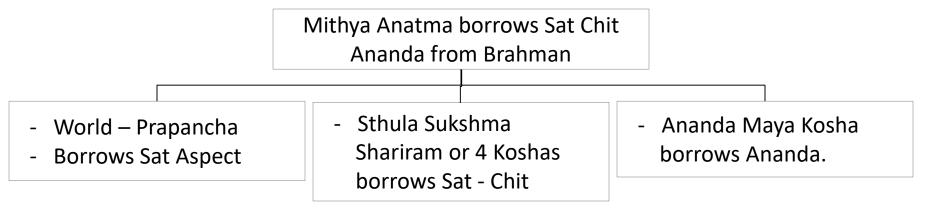
- Study each part and get Phd.
- Atma Vishaya, object of knowledge is partless, Nishkalam.
- How can Jnanam be Sakalam with parts?

Vishaya	Knowledge
1) With part – Sakala	- Partial knowledge possible
2) Nishkala	- Nishkala Jnanam, complete knowledge alone possible.

- Knowledge must be whole, not partial.
- No question of separate exercise for making knowledge complete.



- Only after meditation can jump up and down is wrong notion.
- Sat Chit Ananda 3 names of Brahman w.r.t. Mithya Anatma.



- Based on borrowing by Mithya Anatma, 3 names attributed to one partless Brahman.
- 3 Names with respect to Anatma standpoint.
- When I know Sat Chit Ananda as my intrinsic nature, I can claim, Aham Brahma Asmi.
   (Not 3 Shariram, 5 Koshas, 3 Avasthas).
- I am Sat, Chit, Ananda, one entity.
- When I am Ananda Svarupa, I don't know whether I am Sat, exist or not.
- 3 aspects of Atma, Sat Chit Ananda are nonseparable.
- No question of partial knowledge to make me a complete Jnani.
- No Raw Jnanam, no ripe Jnanam in meditation room (Time limitation).
- No parts (Space limitation).

#### a) Desha Kala Adhi Asanbandat:

- Since Atma does not have Sambanda with Desha or Kala, Atma does not have particular form.
- Part of Desha or Kala Rupa.

## I) Space Angle:

- Partial knowledge.
- I know one part of Atma and don't know another part.

## II) Kala Drishti:

- I have raw knowledge, not complete Rope knowledge.
- Atma does not have Sambandha with time, space.

## b) Why?

- Desha Kala, Moha Karyatvat.
- Desha and Kala are superimposed because of self ignorance, Moola Avidya.

#### **Dakshimurthi Stotram:**

बीजस्यान्तित वाङ्कुरो जगदितं प्राङ्नर्विकल्पं पुनः मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम् मायावीव विजृम्भयत्यिप महायोगीव यः स्वेच्छया तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २॥ bījasyāntati vāṅkuro jagaditaṃ prāṅnarvikalpaṃ punaḥ māyākalpita deśakālakalanā vaicitryacitrīkṛtam māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 2 || (Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

- Since time and space is superimposed on Turiyam, due to ignorance, both are of lower order of reality.
- Atma is of a higher order of reality.

Paramartikam	Vyavaharikam
Atma	Desha, Kala

- Can't have any Sambanda.
- Other than Adhyasa Adhishtana Sambanda, no other Sambanda.
- Moha = Agyanam.

Jnani	Ajnani
Has no Desha – Kala	Has Desha Kala, 3 Avastas

Knowledge generated is total, complete, no partial Atma Jnanam.

#### c) Anutpannam Jnanam Nasti:

There is no born partial knowledge and another part of knowledge to be born later.

#### d) Adagdam Ajnanam Nasti:

 No partial destruction of Agyanam, not one part of ignorance destroyed and another part of ignorance to be destroyed later.

## Can't say:

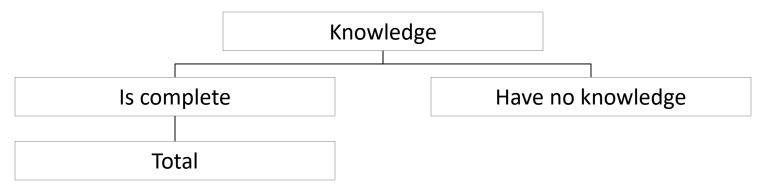
- I have some knowledge and some part of ignorance.
- Ignorance and knowledge are partless.
- Consciousness is indivisible.
- Agyanam is indivisible.

#### **Example:**

- 5 Rooms in house dark.
- How many Darknesses in the house?
- Only one, not five.
- Darkness is seemingly divided because of several walls.
- Darkness seems to be divided.
- Switch on light in one room, darkness goes out in that room.
- Seems darkness many but factually darkness is one.
- Big Advanced discussion in Advaitam.



- Nana Avidya Vada and Eka Avidya Vada.
- Ignorance one seemingly many because of many minds, darkness one, seemingly many because of walls.
- No part of ignorance which is not destroyed.
- Can't say partial knowledge has come.
- Can't say, to complete knowledge Nididhyasanam required, Vidhi required.



No question of Partial knowledge of Atma.

## • Example:

Rope snake – can't say or argue, head of rope snake gone, tail not gone.

Jnanis life not Shastram regulated, no Vidhi is required.

#### **Verse 59:**

सम्यग्ज्ञानिशिखिप्लुष्ट-मोहतत्कार्यरूपिणः। सकृत्रिवृत्तेर्बाध्यस्य किं कार्यमवशिष्यते॥ ५९॥

samyag-jñāna-śikhi-pluṣṭa-moha-tat-kārya-rūpiṇaḥ sakṛn nivṛtter bādhyasya kiṃ kāryam avaśiṣyate

What remains to be done by a person who has burnt ignorance and its effects through the fire of right knowledge, inasmuch as what has to be sublated has been removed at once? [Chapter 4 – Verse 59]

- Conclusion discussion Paramartika Drishti.
- Jnanis lifestyle not Shastra regulated topic 1 concluded.
- Sadyo Mukti Vada.
- Therefore, in the case of this Jnani a big title is given.
- Life achievement award Samyak Jnana Shikhi plushta Mohat Karya Rupinaha.

## a) Jnana Rupi:

Jnani whose nature of Atma Svarupam is Plushtam.

#### b) Plushtam:

- Completely free from, burnt down.
- Ploshati to burn, to remove.

#### **Advaita Makaranta:**

न शोषष्ठोषविक्केद् च्छंदाश्चित्रभसो मम। सत्यैरप्यानिलाग्न्यम्भः शस्त्रैः किमुत कल्पितैः ॥ ५॥

nashōsha plōsha viklēda chēdāschinna bhasōmama I satyairapya nilāgnyambhaha shastraih kimuta kalpitaihi II 5 II

The element of space cannot be dried, burnt, made wet or cut even by equally real elements like wind, fire, water and weapons respectively. How elements like wind, fire, water and weapons respectively. How then can I, the pure Consciousness, be destroyed by things superimposed upon Me? [Verse 5]

Jnani in whose Atma is removed Moha – ignorance.

#### c) Tat Karyam:

- Products of ignorance are wiped out, sterilized, cleaned.
- Triputi wiped out.
- Chodya, Chodaka, Chodana wiped out.

## d) Samyak Jnana Shikhi:

- Shikhi Agni, flame, tuft.
- Flame, one endowed with Agni, Samyak, complete Jnanam.
- I am Satyam, Jnanam, Anantham, Advaitam Brahma = Jnana Agni.

#### Gita:

यथैधांसि समिद्धोऽग्निः र्भस्मसात्कुरुतेऽर्जुन । ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ४-३७॥

yathaidhāṁsi samiddhō'gniḥ bhasmasāt kurutē'rjuna | jñānāgniḥ sarvakarmāṇi bhasmasāt kurutē tathā ||4-37||

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As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes. [Chapter 4 – Verse 37]

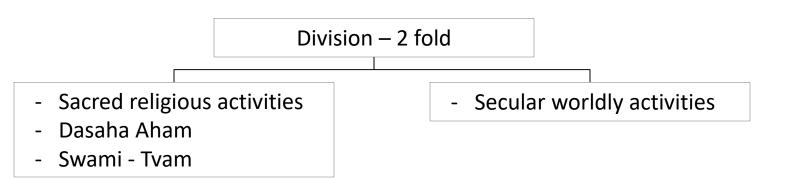
• Jnani is one who has wiped out ignorance of 3 Avasthas, 3 Sharirams, 5 Koshas which are born of Moola Avidya.

## e) For Jnani Badyam Nivritte:

Everything negatable is negated.

#### f) Samastha Prapancha Nivrutte:

- Mithya Prapancha negated.
- Secular and sacred Mithya Prapancha is negated.



## **Brihadaranyaka Upanishad:**

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति । तस्मातत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्, तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहम् मनुरभवं सूर्यश्वेति । तदिदमप्येतिहं य एवं वेद, अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति, तस्य ह न देवाश्वनाभूत्या ईशते, आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनिक्तः; एकिस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, िकंउ बहुषु? तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्यः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti | tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat paśyannṛṣirvāmadevaḥ pratipede, aham manurabhavaṃ sūryaśceti | tadidamapyetarhi ya evaṃ veda, aham brahmāsmīti, sa idaṃ sarvam bhavati, tasya ha na devāścanābhūtyā īśate, ātmā hyeṣāṃ sa bhavati; atha yo'nyāṃ devatāmupāste, anyo'sāvanyo'hamasmīti, na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ paśavo manuṣyam bhuñjyuḥ, evamekaikaḥ puruṣo devān bhunakti; ekasminneva paśāvādīyamāne'priyam bhavati, kiṃu bahuṣu? tasmādeṣām tanna priyam yadetanmanuṣyāvidyuḥ | 10 | |

This (self) was indeed brahman in the beginning. It knew only I(?) as. 'I am Brahman.' Therefore It became all. And whoever among the gods knew It all became That; and the same with sages and so on. The sage Vāmadeva, while realising thi(?)elf) as That, knew, 'I was Manu, and the s(?)' And to this day whoever in like manner k(?)s It as, 'I am Brahman,' becomes all this (?)verse). Even the gods cannot prevail against(?) him, for he becomes their self. While (?)who worships another go(?)hinking, 'He is one, and I am another,' d(?) not know. He is like an animal to the god(?)As many animals serve a man, so does each (?)n serve the gods. Even if one animal is t(?)n away, it causes anguish, what should one; (?) of many animals? Therefore it is not liked(?) them that men should know this.[1 - 4 - 10]

- I am Jiva, you are Ishvara, that is Jagat, Upasya Upasaka Bheda.
- Mithya Divisions are eliminated, Nivritte.
- Badyam Mithya Anatma, false division removed, how?

## g) Sakrutu:

• In one stroke, totally destroyed, one shot with sharp knife not butter knife.

#### h) Therefore, kim Karyam Avasishyate:

- Where is anything to be done?
- If anything to be done, then rules will come.
- Example: Build shed on top of house, rule from corporation required, money, manpower... Puja, Dakshina.

#### Gita:

यदच्छालाभसन्तुष्टः द्वन्द्वातीतो विमत्सरः । समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ ४-२२॥ yadṛcchālābhasantuṣṭah dvandvātītō vimatsaraḥ | samaḥ siddhāvasiddhau ca kṛtvā'pi na nibadhyatē ||4-22||

Content with what comes to him without effort, free from the pairs of opposites and envy, even-minded in success and failure, though acting he is not bound. [Chapter 4 – Verse 22]

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः । यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ ४-२३॥ gatasaṅgasya muktasya jñānāvasthitacētasaḥ | yajñāyacarataḥ karma samagraṁ pravilīyatē ||4-23||

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 – Verse 23]

- What is left to be done?
- No Shastra regulation will come for Such a Jnani.

# **Revision:**

# **Verse 60 – Introduction :**

वास्तवेनैव वृत्तेन अविद्यायाः प्रध्वस्तत्वात् न किञ्चिदविशष्यते इत्युक्तः परिहारः। अथापरः साम्प्रदायिकः।

vāstavenaiva vṛttenāvidyāyāḥ pradhvastatvān na kiṃcid avaśiṣyata ity uktaḥ parihāraḥ. athāparas sāmpradāyikaḥ

Just as the trembling caused by the illusory snake does not leave the person even though [the illusion of] the snake has been removed, even so the effect of delusion (i.e. avidya) does not leave the knower of the Self even though all delusion has been destroyed. [Introduction – Chapter 4 – Verse 60]

• Lifestyle of Jnani – Jnani charya discussed in final portion.

Brahman – not 3 parts of Brahman

- ParamartikaDrishtyaNot governed by
- Shastra. - Prakrti – Karma
  - Khanda.
- Nivritti Jnana Khanda.

- Vyavaharika Drishtya
  - Not regulated

- Not totally unregulated, undisciplined
  - d, Jnanam and ed Shastra Vasana.

Self regulated by

#### **Verse 59:**

- Paramartika Drishtya.
- Shastra can't regulated Jnani.
- He has no division regulator, regulated, instruction.
- Chodya, Chodaka, Chodana difference not there, Triputi absent.
- Advaita Brahmana eva Satyatvatu.
- Sarvam Brahma Mayam Jagat.

#### Gita:

ब्रह्मार्पणं ब्रह्म हिवः र्ब्रह्माग्नौ ब्रह्मणा हुतम् । ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ ४-२४॥ brahmārpaṇaṁ brahma havih brahmāgnau brahmaṇā hutam | brahmaiva tēna gantavyaṁ brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

# **60<sup>th</sup> verse – Introduction : Vyavaharika Drishti**

- Jnani lifestyle not regulated.
- Duality continues, Shastram Triputi continues.
- Jnani continues as Jiva even though he knows I am Brahman.

- World, Shastra, continues.
- Inspite of all these, Jnanis life not regulated by Shastra.

#### a) Nasti Eva Neiva Vrittene:

- From previous discussion Paramartika Drishti.
- Vastu Sarvam Brahma Svarupam.
- Brahman = Vastu.
- Brahma Svarupa Drishtya, Paramartika Drishtya.

#### b) Avidya Pradvastavat:

- Moola Avidya destroyed, eliminated in Jnani.
- Summary of previous topic.

#### c) Na Kinchit Avadishyate:

- There is nothing other than Brahman.
- Madhyamadika Buddhism says Shunyam exists.
- Who is to regulate whom with what?

# d) Iti Pariharaha Uktaha:

- Answer has been given, I am Paramartika Drishti.
- Vyavahara Lifestyle regulated by Shastra?
- Prathama Parikara Uktam, Paramarthika Drishti.

# e) Ata Aparaha Parikara Uchyate:

Same question asked from Vyavaharika Drishti.

# f) Sampradaya:

- Traditional conventional Proper answer.
- How 2 right answers?

37∘	100∘
Centigrade	Fahrenheat

- Standpoint Bheda.
- Majority understand Vyavaharika Drishti only.
- Society in Advaita Avastha, only in Sushupti.
- Can't give answer there.

#### Verse 60:

Just as the trembling caused by the illusory snake does not leave the person even though [the illusion of] the snake has been removed, even so the effect of delusion (i.e. avidya) does not leave the knower of the Self even though all delusion has been destroyed. [Chapter 4 – Verse 60]

- Jnani has destroyed all products of Avidya 1<sup>st</sup> answer.
- Karana Nasha Karya Nasha.
- Entire creation, Dvaitam, is product of ignorance, Moola Avidya.
- All products including Chodya, Chodaka, Chodana are products of ignorance, Avidya Karyam.

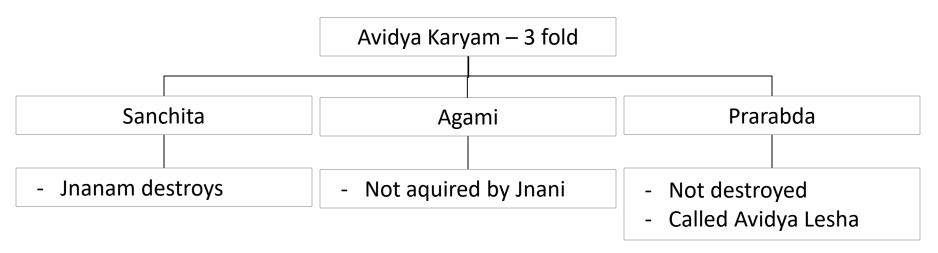
#### 2<sup>nd</sup> Answer:

Avidya destroys its products also is general rule.

#### **Exception:**

One Avidya Karyam not destroyed.

#### Tattva Bodha:



- Why Prarabda not destroyed?
- Updesa Sahashri gives appealing, interesting not logical answer.

- Jnani indebted to Prarabda to get Manushyatvam, Mumukshutvam, Maha Purusha Samshaya.
- Imagine Jnanam as a person.

#### How am I born?

- Because of good Prarabda.
- Prarabdam is my parent.

#### **Jnanam Asks:**

- How can I kill my own parent Prarabdam?
- Product of Prarabdam will be there, hence body, mind continues.
- Jnanis Karana Shariram, Avidya Leshaha continues, Jnani able to sleep because of Karana Shariram.
- Karana Sharira Leshaha Avidya continues.
- Prarabda Karma continues.
- Vyavaharika favourable and unfavourable conditions continue.
- World, Pravirti, Nivritti Shastram continues, Jnani continues as Jiva but we call him Jeevan Mukta, Avidya Leshavat.
- Vyavaharika Drishta Jeevan Mukta not regulated by Shastram.
- Prarabda continues for Jnani.

# **Example in Sloka:**

# a) Nivritta Sarpaha:

- Rope snake still makes one shiver after discovery of rope.
- Because of rope ignorance, snake born.
- Shivering is Avidya Karyam.

# b) Kampaha Na Munchati:

- Shivering does not end.
- Because of Moola Avidya, body born.
- Guru shown reality with torchlight of Shastra.
- Example: After waking up from dream, one is still shivering, thinking that the thief is still around.

#### c) Sarva Uttam:

- 10<sup>th</sup> man story Hits against tree and gets a bump on forehead.
- After 10<sup>th</sup> man revealed, bump still remains.
- Similarly Prarabda bump remains.

# d) Vidwasta Akhila Mohaha Api:

- Jnani free from Moha Agyanam.
- Akhila Along with ignorance, products of ignorance Punar Janma, Sanchita, Agami goes but not Prarabda.
- Continuation of Jnani is a blessing, we get a Guru.
- Jeevan Mukti life style is governed by what?

#### **Verse 61 – Introduction:**

# यतः प्रवृत्तिबीजम् उच्छिन्नं, तस्मात्।

yataḥ pravrtti-bijam ucchinnam tasmāt

Since the seed of further action has been destroyed, therefore [we say the following] [Introduction – Chapter 4 – Verse 61]

# a) Yataha Pravirthi Beejam:

- Jnanis lifestyle can't be governed by Pravirti Shastram, Karma Khanda, Veda Purva instruction.
- Karma and Upasana Eshana are followed by Karma and Upasana Phalam.

# **Brihadaranyaka Upanishad:**

- Lokeshna, Putreshana, Vitheshana.
- When Karma Phalams not desired why do Karma.
- Karma Phala Abavat Karma Abavat.
- If thirsty, will take water.
- Pravirthi Shastram doesn't regulate Jnanis lifestyle.
- Tasmat Therefore.

#### **Verse 61:**

तरोरुत्खातमूलस्य शोषेणैव यथा क्षयः। तथा बुद्धात्मतत्त्वस्य निवृत्त्यैव तनुक्षयः॥ ६१॥

taror utkhāta-mūlasya śoṣeṇaiva yathā kṣayaḥ tathā buddhātma-tattvasya nivṛttyaiva tanu-kṣayaḥ

Just as the destruction of an uprooted tree takes place only through the process of withering away, even so the destruction of the body of the one who has known the Self takes place only through the removal [of prarabdha-karma]. [Chapter 6 – Verse 61]

# a) Taroho Utgatha Moolasya:

When Root of tree is uprooted, tree continues to exist for sometime.

#### b) Shoshana Eva:

By gradual withering.

# c) Kshaya Bavati:

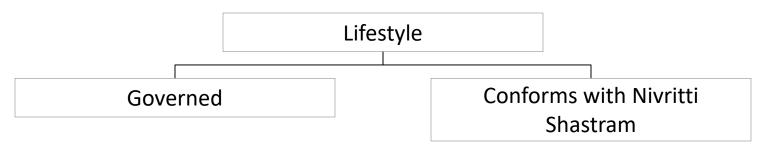
Dies gradually.

#### d) Thatha:

Similarly in case of Jnanam.

#### e) Budda Atma Tatvam Yaha Saha:

- One who knows Atma Tattvam, his lifestyle is not governed by Pravritti.
- No Kama by default.



# f) Tanu Kshaya:

- Body will gradually end with Nivritti Shastram, Deivi Sampat (Gita Chapter 16).
- Eshana Mumukshutvam, desire for Moksha.
- Karma Yoga: Putra / Vitta / Loka Eshana.
- Jnani has no desire for Moksha, knows he is Mukta Svarupa.
- Does not follow Nivritti Shastra, not regulated by Nivritti Shastra.
- His lifestyle is in conformation with Nivritti Shastra, Nivritti Shastra does not regulate him.
- Before Jnanam, he follows lifestyle regulated by Nivritti Shastra.
- He has followed Karma Khanda, replaced lifestyle as prescribed by Jnana Khanda for the sake of Jnanam.
- This regulated life style has created Vasana in his mind.
- Nivritti Shastra has generated Vasana during Karma Yoga. (Amanitvam, Adambitvam etc).
- Upasana Yoga, Sravanam / Mananam / Nididhyasanam tried Deivi Sampath.

- Kamya, Nisheda, Prayashchitta Reduced.
- Confined to Ashrama Vihita Duty.
- All these generated Vasanas.
- External Shastra does not regulate.
- Internal Shastra Vasana regulates.

# g) Tanukshaya Badita Anuvrittihi:

Paramartika Drishtya, not Jeevan Mukti because he is not Jiva itself.

# Vyavaharika Drishtya:

• Vyavaharika Shastra regulates Vyavaharika Jeevan Mukta, not regulated externally but by Nivritti Shastra Vasana.

#### **Verse 62 – Introduction:**

# अथालेपकपक्ष-निरासार्थमाह।

# athālepaka-pakṣa-nirāsārtham āha

Now in order to refute the view that the knower of Brahman is free from sin [even if he a performs sinful act], the following is said. [Introduction – Chapter 4 – Verse 62]

- Jeevan Mukta governed by Shastra Vasana.
- They have Purva Janma Vasana, Prarabda Karma Vasana.

- Good shubha Shastra
Vasana, until Jnana Prapti.
- Nivritti Shasriya.

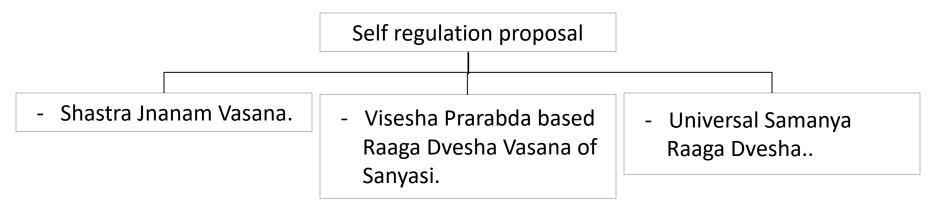
Jeevan Mukta

- Bad Ashubha Vasana as part of Prarabda.

- Every saint has a past.
- Every sinner has future.
- Jnani will also have some Skeletons in the cupboard, wrong actions, wrong Vasana.
- Is there danger of licentious loose moral because of Prarabda Vasana overpowering Shastra shubha Vasana.
- Will there be dangerous consequence, if Shastra does not regulate Jnani.

#### **Verse 62 – Introduction – Revision :**

- Lifestyle of Jnani not Shastra regulated or unregulated.
- But self regulated, technical question.
- Shastra Vasana, Dharma Vasana, powerful Jnanam is there to regulate Jnanis lifestyle.
- Isn't there a Risk in this self regulation proposal?



- Because of 3, there may be violation of Dharma.
- Overpowered Jnani will lead Adharmic life, Dangerous consequence?

#### **Answer:**

- No Risk.
- If so, Shastra will not withdraw.

- Bhagawan and Shastra give freedom to Jnani.
- Jnana Shastram and Vasana more powerful and Vasana more powerful than Samanya Raaga Dvesha and Visesha Raaga Prarabda of Sanyas.
- They are too feeble, can't influence Jnanis life style.

#### Gita:

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ । तयोर्न वशमागच्छेत तौ ह्यस्य परिपन्थिनौ ॥ ३-३४॥

indriyasyēndriyasyārthē
rāgadvēṣau vyavasthitau |
tayōrna vaśam āgacchēt
tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

Both will be there but they can't influence lifestyle of Jnani.

# Example:

- Birlas cheque to Gandhiji.
- No Yatheshtachara licentious lifestyle.
- Alepaka Vadi Refuted.
- Jnanam: I am Atma, Asanga, Paramartika Satyam.
- Body / Mind / Intellect = Anatma, Vyavaharika Satyam, Mithya.

- All activities Mithya, can't affect Satyam, whatever may be lifestyle.
- Our Moksha will never be affected.
- Shastra: Jnani doesn't have Agami Punya, Papam.
- Once Moksha Gained, never lost, Svarupam.
- Yatheshtacharam, Loose lifestyle will not taint Moksha.
- After Jnanam Yateshtacharam ok.
- Pseudo Vedantin follows licentious lifestyle not Jnani.

# Sureshvaracharya:

- If Jnani also does what he feels like, there will be no difference between a stray street dog (Not pet dog) and himself.
- Dog extremely impure, moves about anywhere.
- Alepaka Paksha Nishartha Aha.

#### **Verse 62:**

बुद्धाद्वैतसतत्त्वस्य यथेष्टाचरणं यदि । शुनां तत्त्वदृशां चैव को भेदोऽशुचिभक्षणे ॥ ६२ ॥

buddhādvaita-sa-tattvasya yathestācaraņam yadi śunām tattva-dṛśām caiva ko bhedo 'śuci-bhakṣaṇe

If a person who has realized the non-dual reality could behave as he liked, then what is the difference between a dog and the seer of truth in respect of eating what is prohibited? [Chapter 4 – Verse 62]

#### a) Buddha Advaita Satatvam Eva:

- Long title for Jnani.
- Person who has realised Advaitic truth.
- If for a realised person, Yatheshtacharam, loose licentious lifestyle is prescribed, it will be Pseudo Vedanta called Alepaka Vada.

#### b) Tarhi:

- Then, Kaha bheda?
- What is the difference between Alepaka Vadhi Pseudo Vedantin, Tattva Drishan,
   Pseudo Jnani and Shunam dog?

# c) Ashuchi Bakshane:

- Eating impure food.
- Vedanta teaching can be abused by some.
- Risk is there, better abolish vedanta.

# Sureshvaracharya:

- Everything in creation can be used and Abused, Aeroplane, car, train, phone, internet, education, temples.
- Can't abolish Vedanta, give statutory warning.
- Wrong argument.

#### Aim of Vedanta:

- Transform Humanity in 3 stages.
  - I. Adharmic spiritual Ajnani to Dharmic Jnani Karma Khanda.
  - II. Dharmic Ajnani to Dharmic Jnanam Jnana Khanda.
  - III. Go beyond Dharma and Adharma.
- Between Adharmic Ajnani and Adharmic Jnani, Dharmic Ajnani preferred.
- Dharma always important, with Vedanta or without Vedanta.
- Vedanta permitted only if one is Dharmic.
- Be human being first, man man not animal man street dog.
- Vedas give freedom to Jnanis.
- Jnani is embodiment of Dharma.

# **Verse 63 – Introduction :**

# "करमान्न भवति ?" यस्मात्।

# kasmān na bhavati. yasmāt

[It may be asked:] "Why is it not possible?" It is for the following reason. [Introduction – Chapter 4 – Verse 63]

# Kasmat Na Bavati? Yasmat:

Threat of Veda:

- How you say Jnani will not have Yatheshtacharam if Veda stops to control.
- If you follow Adharmic life style, it will lead to Papam, Naraka, Punar Janma.
- Jnani free from Yatheshtacharam.
- Why he will not lead loose life.
- Kasmat Yatheshtacharam Na Bavati?
- Because of following.

# Verse 63:

अधर्माज्जायतेऽज्ञानं यथेष्टाचरणं ततः। धर्मकार्ये कथं तत्स्यात् यत्र धर्मोऽपि नेष्यते॥ ६३॥

adharmāj jāyate 'jñānaṃ yatheşţācaraṇaṃ tataḥ dharma-kārye kathaṃ tat syād yatra dharmo 'pi neṣyate

From demerit arises ignorance, and from the latter, unrestrained conduct. How is unrestrained conduct possible in the state which is the result of merit, wherein even righteousness is not desired? [Chapter 4 – Verse 63]

- Cause of Yatheshtacharam is totally different, it is not there in Jnani.
- Does not exist in Jnani.
- Yatheshtachara Karanam Abavat, Karyam Nasti.
- Licentious, loose, undisciplined lifestyle Nasti.
- Karanam of Yatheshtacharam = Asuri Sampat Chapter 16, same called Ajnanam in Chapter 13.
- Opposite is Ajnanam Deivi Sampat.

#### Gita: Chapter 13

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् । एतज्ज्ञानमिति प्रोक्तम् अज्ञानं यदतोऽन्यथा ॥ १३-१२॥ adhyātmajñānanityatvaṃ tattvajñānārthadarśanam| ētajjñānam iti prōktam ajñānaṃ yadatō'nyathā ||13. 12 ||

Constancy in Self-knowledge, perception of the end of true knowledge-this is declared to be knowledge and what is opposed to it is ignorance. [Chapter 13 - Verse 12]

Deivi	Asuri
- Ahimsa	- Himsa
- Amanitvam	- Manitvam
- Adambitvam	- Dambitvam
- Jnanam	- Ajnanam

- Ajnanam = Asuri Sampat, cause of Yatheshtacharam.
- Gita Chapter 16 Thought pattern of Asuri Sampath.

#### Verses 13, 14, 15:

- How Asuri Arrogant uses Vedic ritual to promote Asuri Sampat.
- Asuri Yatheshtacharam comes because of what?
- Purva Janma Papam.
- Ajnanam + licentious life, will be there.
- Jnani has no Asuri Sampat.
- No Purva Janma Papam.
- Has Purva Janma Punyam, has 3 things.
- Manushyatvam, Mumukshutvam, Nahapurusha Samshayam.
- Aneka Janma sam Siddantaha.
- Jnani has Deivi Sampat, not Asuri Sampat.
- If he wants Yatheshtacharam, Purva Janma Punyam will not allow him, will be helplessly Dharmic.

# a) Adharme:

- Because of Purva Janma Papa Agyanam Jayate.
- Agyanam = Technical word borrowed from Gita Chapter 13.

 Asuri Sampat – Manitvam, Himsa, Ashanti, Ashaucham, Acharya Anupasanam, Anarjvam, Amounam, Atma Avinigrahaha, Indriyartheshu Raaga, all will be there, Agyanam Jayate.

# b) Tatha:

Because of Ayanam, educated Asura,

nor truth is found in them. [Chapter 16 - Verse 7]

# c) Yatheshtacharam Bavati:

असत्यमप्रतिष्ठं ते

अपरस्परसम्भूतं

जगदाहुरनीश्वरम्।

प्रवृत्तिं च निवृत्तिं च

जना न विदुरासुराः ।

Gita:

न शौचं नापि चाचारः
न सत्यं तेषु विद्यते ॥ १६–७॥ na satyam teşu vidyate || 16-7||
The demoniac know not what to do and what to refrain from; neither purity, nor right conduct,

pravrttim ca nivrttim ca

asatyamapratistham te

aparasparasambhūtam

jagadāhuranīśvaram |

janā na vidurāsurāḥ |

किमन्यत्कामहेतुकम् ॥१६–८॥ kimanyatkāmahaitukam | 16 - 8 | 1 | They say, 'The universe is without truth, without (Moral) basis, without god; not brought about by any regular causal sequence, with lust for its cause; what else? [Chapter 16 - Verse 8] 3850

- Only such people will take to Yatheshtachara.
- Hero and zero's wrong comparision.
- Jnani Endowed with Deivi Sampath.
- Has Dharma Karyam = Has Purva Janya Punyam, Maha Samshaya Punyam, has Guru Prapti and Jnanam.
- Dharma Karye Includes all 3.

# d) Katham Thathu Syatu?

- Yatheshtacharam, immoral life, how it can come?
- Jnani has transcended from Vyavaharika Satyam and come to Paramartika Satyam.

# e) Yatra Dharma Api Na Ishyate:

In which Jnani has transcended both Dharma and Adharma.

# f) Yasmin Brahmani:

- When there is not even Dharma, where is question of Adharma?
- Brahman is Anyatra Dharma, Adharma.

#### **Verse 64:**

```
प्रत्याचक्षाण आहातो यथेष्टाचरणं हरिः।
"यस्य सर्वे समारम्भाः" "प्रकाशं चे"ति सर्वदक्॥ ६४॥
```

pratyācakṣāṇa āhāto yatheṣṭācaraṇaṃ hariḥ "yasya sarve samārambhāḥ" "prakāśaṃ ce" ti sarva-dṛk

So, the omniscient Hari who has repudiated unrestrained conduct has said, "He whose all works," and "Light." [Chapter 4 – Verse 64]

- This not my conclusion, said by Krishna in Gita.
- Jnani is impossible to take to Yatheshtachara.
- What type of Hari said this?
- Sarva Drk, Sarvajya Bhagavan has said this.
- Jnanis lifestyle in 3 places in Gita :
  - Chapter 2 Verses 54 72 Jnani called Sthitap Prajnya (19 Verses)
  - Chapter 12 Verses 13 20 Parabhakta Achara (8 Verses)
  - Chapter 14 Verses 20 27 Gunateeta Achara (8 Verses)
  - Total 34 Verses.
- In all such places, it is said, Jnani will not have Yateshtacharam and will lead Dharmic life.
- What is difference?

Jnanis Dharmic Lifestyle	Ajnanis Dharmic Lifestyle
- Beyond Vidhi, Nisheda.	- Governed by Shastra, Pravirthi, Nivritti Shastra.

#### Gita:

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः । ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ ४-१९॥

yasya sarvē samārambhāḥ kāmasaṅkalpavarjitāḥ | jñānāgnidagdhakarmāṇaṃ tamāhuḥ paṇḍitaṃ budhāḥ || 4-19 ||

Whose undertakings are all devoid of desires and purposes, and whose actions have been burnt by the fire of knowledge, him the wise call a sage. [Chapter 4 – Verse 19]

उदासीनवदासीनोः गुणैर्यो न विचाल्यते। गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते॥१४-२३॥ udāsīnavad āsīnah guņairyō na vicālyatē| guņā vartanta ityēva yō'vatiṣṭhati nēṅgatē || 14-23 ||

He who, seated like one unconcerned, is not moved by the Gunas who, knowing that the Gunas operate, is self centred and swerves not.... [Chapter 14 - Verse 23]

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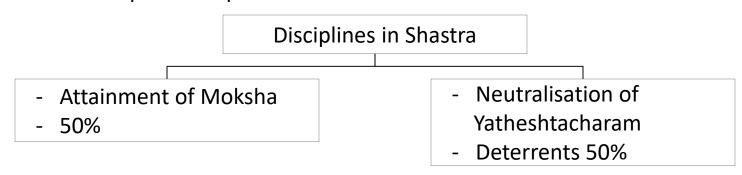
Shukha Maharishi – Shukha Ashtakam 8 verses – on life.

#### 4th line same:

- Nishtraigunye Rati Vicharatam Kovidhi Ko Nisheda.
- What Vidhi Nisheda for one moving in Gunateeta Atma.
- Has legitimate concern for humanity.
- If person not regulated by Shastra, if Mukta given total freedom, it will not be abused.
- Any freedom is subject to abuse.
- Definition of Freedom :

What is subject to abuse.

- Yatheshtachara = Unfettered licentious life, doing whatever you feel like.
- If it is true, then Moksha as 4<sup>th</sup> Purushartha not healthy.
- Should I take serious risk.
- Example : Parents give freedom to Children.
- Shastra is aware of risk but still Jnani is Vidhi Nisheda Ateeta.
- What are disciplines for possible Yatheshtacharam?



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# Gita: Chapter 3

अर्जुन उवाच । अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः । अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३-३६॥

arjuna uvāca atha kēna prayuktō'yaṃ pāpaṃ carati pūruṣaḥ | anicchannapi vārṣṇēya balādiva niyōjitaḥ || 3-36 ||

**Arjuna said :** But, impelled by what does man commit sin, though against his wishes, O Varsneya, constrained, as it were, by force? [Chapter 3 – Verse 36]

- Why Yatheshtacharam in Educated?
- Cause = Rajo Guna.
- Kama, Krodha cause of Papa Yatheshtacharam.

#### In Sandhya Vandanam chant:

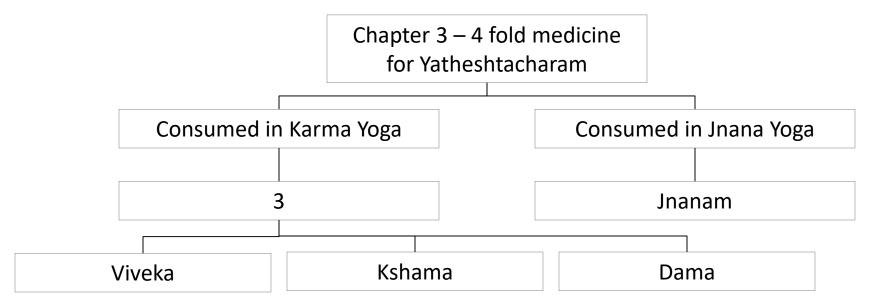
# Mahanarayana Upanishad:

कामोऽकार्षोन्नमो नमः । कामोऽकार्षोत्कामः करोति नाहं करोमि कामः कर्ता नाहं कर्ता कामः कारयिता नाहं कारयिता एष ते काम कामाय स्वाहा ।।१।।

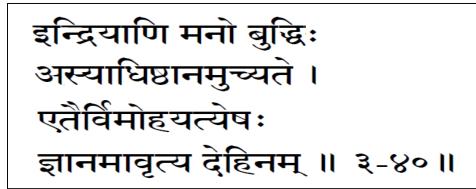
kāmo'kārṣīnnamo namaḥ |
kāmo'kārśītkāmaḥ karoti
nāhaṁ karomi kāmaḥ kartā nāhaṁ
kartā kāmaḥ kārayitā nāhaṁ kārayitā eṣa
te kāma kāmāya svāhā || 1||

Salutations to the gods! Desire performed the act. Desire did the act. Desire is doing the act, not I. Desire is the agent, not I. Desire causes the doer to act, not I. O Desire, fascinating in form, let this oblation be offered to thee Hail! [Section 61 – Verse 1]

• In the beginning, Karma Yoga + Jnana Yoga level, remedial measures prescribed for Yatheshtacharam.



# Gita - Chapter 3:



indriyāṇi manō buddhih asyādhiṣṭhānam ucyatē | ētairvimōhayatyēṣah jñānam āvṛtya dēhinam ||3-40||

The senses, the mind and the intellect are said to be its seat; through these, it deludes the embodied, by veiling his wisdom. [Chapter 3 – Verse 40]

• Use Viveka, Vairagya, Sadhana Chatustaya Sampatti.

- Intense awareness of fact of Yatheshtacharam being deadly poison.
- Maha Shanau Maha Papma...
- Kama Krodha Janya Yatheshtacharam
- Viveka or awareness is medicine no. 1.

#### 2<sup>nd</sup> Medicine:

- Damaha sensory control, not allowing sense organs to wander around.
- Sensory wandering in tempting fields of sense objects is powerful cause of Yatheshtacharam.
- Practice Indriya Nigraha, not allowing them to wander in tempting field.
- Avoid temptation which causes Yatheshtacharam = Damaha.

# 3<sup>rd</sup> Medicine: Kshamaha

- Avoidance of mental wandering.
- Just as sense organs can wander all over sense objects outside, mind can wander inside, another instrument, Antah Karanam like bahya Karanam.
- I am someone separate from them.

# Gita: Chapter 2

ध्यायतो विषयान्पुंसः
सङ्गस्तेषूपजायते ।
राङ्गात्सञ्जायते कामः
कामात्कोधोऽभिजायते ॥ २-६२॥ dhyāyatō viṣayān puṁsaḥ
saṅgastēṣūpajāyatē |
saṅgāt sañjāyatē kāmaḥ
kāmāt krōdhō'bhijāyatē || 2-

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

- Kshama = Thought discipline.
- All 3 medicines Kshama, Dama, Viveka (Janya Variagyam) prescribed at Karma Yoga level, hence Karma Yogi itself is incapable of Yatheshtacharam.

4th Medicine: Jnanam

Gita:

एवं बुद्धेः परं बुद्धा संस्तभ्यात्मानमात्मना । जिह रात्रुं महाबाहो कामरूपं दुरासदम् ॥ ३-४३॥ ēvaṃ buddhēḥ paraṃ buddhvā saṃstabhyatmānam ātmanā | jahi śatruṃ mahābāhō kāmarūpaṃ durāsadam || 3-43 ||

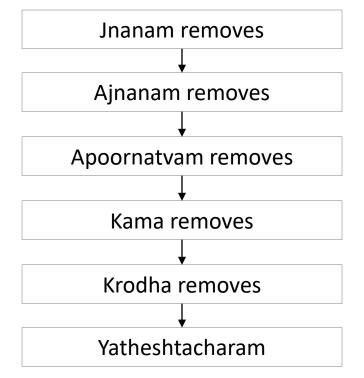
Thus knowing Him, who is superior to intellect, and restraining the self by the Self, slay you, O mighty-armed, the enemy in the form of desire, no doubt, hard indeed to conquer. [Chapter 3 – Verse 43]

 Jnanam destroys Apoornatvam, sense of incompleteness, missing things, hence no Kama....

#### Gita:

श्रीभगवानुवाच । प्रजहाति यदा कामान् सर्वान्पार्थ मनोगतान् । आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २-५५॥ śrībhagavānuvāca prajahāti yadā kāmān sarvān pārtha manōgatān | ātmanyēvātmanā tuṣṭaḥ sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said: When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]



- Jnanam is 4<sup>th</sup> medicine.
- Jnani is consuming 4 Medicines.
- In Nididhyasanam, Jnanam continued, Viveka, Kshama, Dama continues.
- If you live as per Shastra Vasana, no risk of Yatheshtacharam.
- Yatheshtacharam is neutralized in Karma Yoga + Jnana Yoga.
- Mumukshutvam Api means at Karma Yoga level Yatheshtacharam is removed.

#### Tatu Aha:

- Talked in Upadesa Sahasri.
- Chapter 18 231 in verse 65
- Chapter 18 232 in Verse 66
- Shankara conveys no Yatheshtacharam risk.
- Shastram is aware and takes care.

#### **Verse 65 – Introduction & Verse 65:**

तिष्ठतु तावत् सर्वप्रवृत्तिबीजघस्मरं ज्ञानं, मुमुक्ष्ववस्थायामपि न सम्भवति यथेष्टाचरणम् । तदाह ।

"यो हि यत्र विरक्तः स्यान्नासौ तस्मै प्रवर्तते। लोकत्रयविरक्तत्वान्मुमुक्षुः किमितीहते"॥ ६५॥ tişthatu tāvat sarva-pravṛtti-bīja-ghasmaraṃ iñānaṃ mumukṣv-avasthāyām api na saṃbhavati yatheṣṭācaraṇam. tad āha

> "yo hi yatra viraktah syān nāsau tasmai pravartate loka-traya-viraktatvān mumukşuh kim itihate"

Apart from the states of knowledge destructive of the cause of all activities, even in the state of longing for liberation, unrestrained conduct does not take place. This is stated as follows. [Introduction - Chapter 4 – Verse 65]

"A person does not try to attain anything in which he has lost interest. Why should a person longing for liberation make any effort at all, as he has lost interest in all the three worlds?" [Chapter 4 – Verse 65]

- When person know food is harmful, allergic, will avoid.
- Has natural Vairagyam.
- He is attached to detachment from that food because of knowledge that it is harmful.
- Viveka Janya Vairagyam Yatra Vartate, Tatra Pravirthi Abava.

# Upadesa Sahashri:

यो हि यस्माद्विरक्तः स्यान्नासौ तस्मै प्रवर्तते । छोकत्रयाद्विरक्तस्वान्मुमुक्षुः किमितीहते ॥ २३१ ॥ One does not try to attain anything in which one has lost interest. Why will a man seeking liberation make any effort at all who has lost interest in all the three worlds? [Chapter 18 - Verse 231]

- There is no desire functioning in that field.
- Yatra Yatra Viveka Janya Vairagyam, Tatra Tatra Kama Pravirthi Abava is the Vyapti.
- Other than Atma, every Anatma has Trividha Dosha (BAD).
  - Bandhakatvam
  - Atrupti Karanatvam
  - Dukha Mishritatvam
- Entire Anatma Prapancha is BAD.
- Karma Yogi knows through Viveka Vairagyam.
- No temptation.
- Kama Krodha Abhava, no temptation at Karma Yoga itself.

#### **Verse 65:**

- Suppose a person is detached from object because of his awareness of harmful effect.
- Detachment born out of discrimination not suppression (Mithyacharam).

Gita:

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् । इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ३-६॥

karmendriyaṇi saṁyamya ya āste manasā smaran | indriyārthān vimūḍhātmā mithyācāraḥ sa ucyate || 3-6 ||

He who, restraining the organs of action, sits thinking in his mind of the sense objects, he, of deluded understanding, is called a hypocrite. [Chapter 3 – Verse 6]

- Fake Sanyasi in Rishikesh thinks of Grihasta, deadly dangerous.
- Here, Sureshvaracharya talking of Viveka Janya Vairagyam.
- Viveka Vairagya in one field in that field, free of objects, we will not go.
- Example : Cat taken hot milk.

#### b) Loka Traya Viraktatvat:

- Understand poisonous nature in 14 Lokas, all momentary.
- Indra Padaya....
- Example: Monkey stealing nuts kept for drying.
- Owner has pot with narrow neck, only one way for Moksha, drop the nuts.

# **Mundak Upanishad:**

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन । तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

Pariksya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,

tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham II 12 II

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Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I - II - 12]

#### **Kaivalya Upanishad:**

न कर्मणा न प्रजया धनेन त्यागेनेके अमृतत्वमानशुः। परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विश्वान्ति॥३॥ na karmaṇā na prajayā dhanena tyāgenaike amṛtatvamānaśuḥ | pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti | | 3 | |

Not by work, nor by progeny, nor by wealth, but by renunciation alone, Immortality is attained. Higher than heaven, seated in the cave of the intellect. It shines, which the seekers attain. [Verse 3]

- Bagawan gives us thrashing in all Lokas.
- Holding on to anything is trespassing Bagawans property, trespasser prosecuted.
- Every anxiety because of attachment to five fold Anatma.
- When no temptation, no Yateshtacharam.
- Vairagya born Yatheshtacharam gone.

# c) Kim Iti Ihate?

- For what reason will he function in field of temptation or take to Yatheshtacharam.
- No reason Vairagyam itself is medicine for Yatheshtacharam.

#### **Verse 66 – Introduction & Verse 66:**

तत्र दृष्टान्तः।
"क्षुधया पीड्यमानोऽपि न विषं ह्यत्तुमिच्छति।
मिष्टान्नध्वस्ततृड् जानन् नामूढस्तज्जिघत्सति"॥ ६६॥

tatra drstāntaḥ

"kşudhayā pidyamāno 'pi na vişam hy attum icchati mişţānna-dhvasta-tṛḍ jānan nāmūḍhas taj jighatsati

In this context the following example [may be given]. [Introduction]

"Indeed, no one likes to eat poison even if tormented by hunger. So, none but an idiot will knowingly wish to eat it when his hunger has been appeared by eating sweetmeats." [Chapter 4 – Verse 66]

#### Introduction:

• To convey this message following example.

#### Verse 66:

#### Kaimudikan Nyaya:

 Inferior Karma Yogi himself can't have Yatheshtacharam, how superior Jnana Yogi will have Yatheshcharam.

#### a) Amudaha Janan:

- Suppose there is intelligent and informed person, sane person.
- Has infront a plate with Visham, poison, knows poison will kill me.
- Even though hungry, will not touch the food.

#### b) Shuddaha Peedya Mana:

Karma Yogi – Apoornaha, hungry.

#### **Upadesa Sahashri:**

# क्षुधया पीड्यमानोऽपि न विषं हात्तुमिच्छति । मिष्टान्नध्वस्ततृङ् जानन्नामृढस्तं जिघत्सति ॥ २३२ ॥

No one likes to eat poison even if pressed by hunger, so, no one who is not an idiot will knowingly wish to eat it when his hunger has been appeared by eating sweetmeats. [Chapter 18 - Verse 232]

- Karma Yogi is sane, seated in front of poison called sense pleasures.
- Hungry, Apoornaha, sane, informed.
- Hungry person will not consume poison.

#### 2<sup>nd</sup> Person:

- Sane, informed, had sumptuous meal, Poornaha.
- He will not consume normal food itself, no question of consuming poison food.
- 2<sup>nd</sup> person compared to Jnani who has consumed Brahma Ananda itself, Poornaha.
- Can't take ordinary objects.
- Where is question of Poisonous things.

#### a) Shudhya Peedyamano Api:

• Even when person is affected by hunger.

#### b) Amudha Janan:

Sane, informed person.

#### c) Visham Attum Na Ichhati:

• Will not consume poisonous food.

#### d) Mittam Na Dvastam Tridna:

One who has quenched, removed hunger,

#### e) Had Ishta Annam:

- Had sumptuous delicious meal.
- Such a person in front of poisonous food, no change of eating.
- For Karma Yogi, entire Anatma is poisonous food.
- Hungry seeker of Poornatvam, afflicted by Apoornatvam will not consume poison food.
- Has become Nitya Anitya Viveki.

#### d) Aittum Na Ichhati, Na Gatsati:

- Ad to eat.
- Jnani has no desire for Yatheshtacharam.
- No question of living such a life.
- Shastra need not control him.

#### **Verse 67 – Introduction:**

यतोऽवगत-परमार्थतत्त्वस्य यथेष्टाचरणं न मनागपि घटते । मुमुक्षुत्वेऽपि च तस्मात् । yato 'vagata-paramārtha-tattvasya yatheṣṭācaraṇaṃ na manāg api ghaṭate mumukṣutve 'pi ca tasmāt

Since unrestrained conduct is not at all possible in the case of one who has known the ultimate reality and also in the case of one who is the seeker of liberation, therefore [we say the following]. [Introduction - Chapter 4 – Verse 67]

• 2<sup>nd</sup> example to refute possibility of licentious life of Jnani.

#### a) Avagatha Paramatratatasya Ena:

- For a person who has consumed 4 medicines for Yateshtacharam, Jnana Nishta Abhyasa, Viveka, Kshama, Dama.
- For him Yatheshtacharyam.

#### b) Manag Api:

Alpam Api, no slight possibility, no chance.

#### c) Mumukshutve Api Na Ghatate:

Chance is not there at Karma Yoga level itself.

#### d) Karma Yogo Api Yatheshtachara Yasmat Na Ghatate

Tasmat Jnana Yoga Yateshtachara Manag Api Na Ghatate.

#### e) Tasmat:

Therefore, you may note following.

#### **Verse 67:**

रागो लिङ्गमबोधस्य चित्तव्यायामभूमिषु । कुतः शाङ्वलता तस्य यस्याग्निः कोटरे तरोः ॥ ६७ ॥ rāgo liṅgam abodhasya citta-vyāyāma-bhūmişu kutaḥ śāḍvalatā tasya yasyāgniḥ koṭare taroḥ

Desire for objects which fatigue the mind, is the index of ignorance. How can a tree which has fire in the hollow of its trunk grow with green foliage? [Chapter 4 – Verse 67]

#### a) Shadvalata:

- If tree is growing more and more green, producing branches and leaves, greenery, what you infer?
- Infer tree is getting plenty of water.
- Water responsible for growth and richness of tree.
- In Summer, water gets absorbed in the earth and goes away from tree, it dries up, does not have greenery, it withers away.
- Sun burning above and within tree if someone keeps fire, tree will wither away faster, Shast Valata Abavat.
- Desires Kama = Tree.
- In life of everyone, as we grow, desires multiply.
- In 10 years fulfill 100.
- 1000 new grow, Vata Vriksha.
- Tree of desire grows because of Jalam of Ajnanam.

- In presence of Ajna Jalam, Raaga Kama tree grows.
- Attachments grow from Parents to wife Children grandchildren.

**Gita: Chapter 15** 

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः । अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥१५-२॥

adhaścōrdhvam prasṛtāstasya śākhāh guṇapravṛddhā viṣayapravālāḥ | adhaśca mūlānyanusantatāni karmānubandhīni manuṣyalōkē||15-2 ||

Below and above are spread its branches, nourished by the Gunas; sense objects are its buds; and below, in the world of men, stretch forth the roots, originating in action. [Chapter 15 - Verse 2]

- Rich greenery of leaves Branches is Raaga Kama because of Abodhana Jalam.
- Jnani light up fire of knowledge and keeps inside the tree of Kama Raaga.
- Abodha Jalam dries up.
- Kama Raaga greenery withers away.

#### **Katho Upanishad:**

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः । अथ मर्त्योऽमृतो भवत्येतावद्धयनुशासनम् ॥१५॥

Yada sarve prabhidyante hrdayasyeha granthayah,

Atha martyo 'mrto bhavati etavad anusasanam II 15 II

When all the knots of the heart are destroyed here (even while a man is alive), then the mortal becomes immortal. This much alone is the instruction (of all the Upanishad-s). [II - III - 15]

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• When Kama – Raaga go away, Yatheshtacharam can't exist.

#### a) Raagaha Lingam Bodhasya:

- Raaga attachment and desire indicated by green foliage of tree.
- Indicates Jalam in plenty.
- b) Water = Abodhasya Agyanam, ignorance, reservoir full when Jalam evaporates, Kama Raaga tree withers.
  - Jnani is the withering tree.

#### c) Chitta Vyayama Bumishu:

- Desire grows in field of sense objects where mind moves.
- Field of mental wandering in Anatma, sense objects.
- Kama Raaga in field of sense objects is like tree growing, indicates presence of Agyana, Jalam.
- When Jnanam is there, Ajnanam water is absorbed.

Kama Raaga	Ajnanam	Jnanam
<ul> <li>Greenery, foliage.</li> <li>Responsible for Yatheshtacharam.</li> <li>Gita:</li> <li>Kama Esha Krodha Esha [3-37]</li> <li>When Kama goes, tree of Yatheshtacharam goes away.</li> </ul>	- Water nourishes Kama.	- Fire kept in the hollow portion of tree.

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#### Gita:

श्रीभगवानुवाच । काम एष क्रोध एषः रजोगुणसमुद्भवः । महाश्चानो महापाप्मा विद्येनमिह वैरिणम् ॥ ३-३७॥ śrī bhagavānuvāca kāma ēṣa krōdha ēṣah rajōguṇasamudbhavaḥ | mahāśanō mahāpāpmā viddhyēnam iha vairiṇam || 3-37 ||

The blessed Lord said: It is desire, it is anger born of the active, all-devouring, all-sinful; know this as the foe here 9in this world). [Chapter 3 – Verse 37]

#### d) Taroho Kutare:

Taroho	Kutare
- Burning fire	- In hollow of tree

#### e) Kutaha Shatvalata Bavati?

- How greenery is possible?
- Agyana Abavat, Kama Raaga Abavat Yatheshtachara Abavat.
- Jnani will not take to Yatheshtacharam is established by Kaimudikan Nyaya.
- In Karma Yoga itself Yatheshtachara not possible, what to talk of when Jnanam comes which is of higher level.

#### **Verse 68 – Introduction:**

"सकलपुरुषार्थ-समाप्तिकारिणोऽस्य आत्मावबोधस्य कुतः प्रसूतिः ?" इति । उच्यते ।

sakala-puruṣārtha-samāpti-kāriṇo 'syātmāvabodhasya kutaḥ prasūtir iti. ucyate

[It may be asked:] "When does this knowledge of the Self, which brings about the fulfilment of all human ends, originate?" We reply as follows. [Introduction – Chapter 4 – Verse 68]

Shastra is intensely aware of Atma Jnanam removing 3 fold Bayam.



- Moksha = 3 Baya Nivritti.
- Possibility of Yatheshtachara goes away when people follow rules because of Bayam.
- Rigorous, religious, moral, ethical life prescribed for 2 reasons.
  - I. Life style required to increase possibility of Jnana Utpatti.
  - II. Decrease possibility of Yatheshtacharam.
- Therefore Karma Yoga prescribed.

#### Sakala Purushartha Samapi Karyaha Atma Avabodhasya, Atma Jnasya Prasutih Utpattihi:

• Rise of Atma Jnanam which is culmination of Chaturvidha Purushartha.

- Atma Jnanam is cause of attainment of 4 Purusharthas Dharma, Artha, Kama, Moksha.
- Utpatti presupposes religious moral life.
- What is cause of the rise of Atma Jnanam?
- Long religious moral life combination prescribed in Veda Purva for Jnana Utpatti and Yatheshtacharam.

#### Iti Uchyate:

• That is being Answered.

#### **Verse 68:**

अमानित्वादिनिष्ठो यो यश्चाद्वेष्ट्रादिसाधनः। ज्ञानमुत्पद्यते तस्य न बहिर्मुखचेतसः॥ ६८॥ amānitvādi-niṣṭho yo yaś cādveṣṭr-ādi-sādhanaḥ iñānam utpadyate tasya na bahir-mukha-cetasaḥ

To him who is established in virtues such as humility and who practises disciplines such as non-enmity, knowledge originates, but not to one whose mind is turned outward. [Chapter 4 – Verse 68]

#### a) Tasya Jnana Utpadyate:

- Atma Jnanam rises in mind of such a person who is implementing all Virtues discussed in Gita:
  - Chapter 13 Verse 8 12 20 Virtues
  - Chapter 12 Verse 13 20
  - Chapter 14 Verse 20 27

### b) Amanitvam – Adi

### c) Nishtaha:

- Person must be committed to that.
- Amanityam = Religious moral life.
- Can a person be spiritual without being religious?
- Vedantically, spiritual presupposes religious life.
- Amanitvam = Karma Yoga = Panchamaha Yoga.
- Includes Deva Yagna, Ishvara Aradhana, Narada Bakti Sutra, Dvaita Bava leading to Advaita Bakti.

#### d) Yatcha Adveshtadhi – Sadhana:

- One who follows virtues of chapter 12 Verse 13 20.
- Virtues of Jnani are disciplines of Vedantic student.
- Rigorous religious moral life compulsory for rise of knowledge.

- Only for that person Jnana Utpatyate, knowledge rises.
- f) Na Bahir Mukha Chetaha:
  - Not for extroverted person.
  - Non religious, immoral, unethical.

### **Katho Upanishad:**

e) Tasya Eva:

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तन् स्वाम् ॥ २३॥ Na ayam-atma pravacanena labhyo na medhaya na bhuna srutena,

Yam evaisa vrnute tena labhyah tasyaisa atma vivrnute tanum svam

This Atman cannot be attained by the study of Veda-s nor by intelligence, not by much hearing. It is gained by him who chooses (prays to) this (Atman) alone. To him this Atman reveals Its true nature. [I - II - 23]

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः । नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥ २४॥

Na-virato duscaritan, nasanto nasama-hitah,

Nasanta-manaso va'pi, prajnane-naina-mapnuyat II 24 II

But he who has not turned away from bad conduct, whose senses are not subdued, whose mind is not concentrated, whose mind is not pacified, can never obtain this Atman by knowledge. [I - II - 24]

- Religious, ethical life I constantly generate, preserve, nourish with God.
- Jiva Ishvara Sambanda must be preserved in Δ format before binary format.
- In Δ format most important relationship is Jiva Ishvara not Jiva Jiva or Jiva Jagat.
- It is generated, preserved, nourished for long time by religious life style, ethical, moral lifestyle, only then Jnanam will rise.

- Takes care of rise of knowledge.

- Karma Yoga neutralizes
Yatheshtacharam.
- After rise of Jnanam.

- Once Dharma Vasana comes, I am incapable of Yatheshtacharanam.
- Shastra knows risk and provides neutralizing factors.

#### **Verse 69 – Introduction:**

"उत्पन्ने आत्मविज्ञाने किम् अविद्याकार्यत्वात् प्रवृत्तिवत् निवृत्त्यात्मक- आमानित्वादयो निवर्तन्त उत न ?" इति । नेति ब्रूमः । "किं कारणम् ?" निवृत्तिशास्त्र-अविरुद्ध -स्वाभाव्यात् । परमात्मनः, न तु नियोगवशात् । "कथं तर्हिं" शृणु ।

utpanna ātma-vijnāne kim avidyā-kāryatvāt pravṛttivan nivṛttyātmakāmānitvādayo nivartanta uta neti. neti brūmaḥ. kiṃ kāraṇam. nivṛtti-śāstrāviruddhasvābhāvyāt paramātmano na tu niyoga-vaśāt. kathaṃ tarhi. śṛṇu

[It may be asked:] "When knowledge of the Self has arisen, do the negative virtues such as absence of conceit cease like the positive ones, since they [too] are the products of avidya, or do they not cease?" We reply, "They do not cease." "What is the reason?" It is because the nature of the Self is such that it is not opposed to scripture which enjoins the cultivation of negative virtues, and not because of any scriptural injunction [requiring cultivation of these negative virtues]. "How is this?" Listen. [Introduction – Chapter 4 – Verse 69]

• Purva Pakshi intelligent thinker, not satisfied.

#### Raises question:

- Dharmic lifestyle required, will contribute to rise of Jnana Utpatti This is accepted.
- But can't accept that. It can neutralize Yatheshtacharam. Why?
- Jnanam will negate everything other than Brahman. Which is entire Jagat, Dharma –
   Adharma.
- Adharma = Rajo Tamo Guna.

- Dharma = Sattvica Guna.
- Brahman is beyond 3 Gunas.

#### **Katho Upanishad:**

- Brahman = Anyatra, Dharma, Adharma Ateeta.
- Brahma Jnanam falsifies Adharma and hence Yatheshtacharam will come.

#### Gita:

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज । अहं त्वा सर्वपापेभ्याः मोक्षयिष्यामि मा शुचः॥१८-६६॥

sarvadharmān parityajya māmēkam śaraṇam vraja | aham tvā sarvapāpēbhyah mōkṣyayiṣyāmi mā śucaḥ || 18 - 66 ||

Abandoning all Dharmas, (Of the body, Mind and intellect), take refuge in me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 - Verse 66]

• Brahman = Dharma Ateeta.

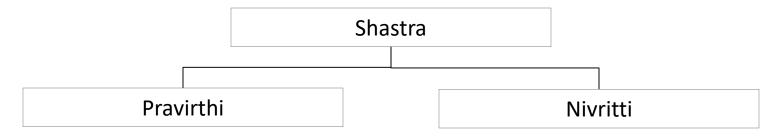
#### **Question:**

- a) Atma Vigyanena Sati:
  - When Atma Vijnanam rises.

#### b) Pravirtivatu Nivritti Atmaka - Nivartante Kutanana?

Pravirthi Shastra = Sakama Karma or Adharmika Karma negated.

- Nivritti Shastram = Nishkama Karma or Adharmika Karma negated.
- Amanitvam etc, ethical Dharmic way of life, will it also get negated by Shastra Jnanam or not?
- Avidya Karyatvat, Mithya.
- Shastra, Dharma Adharma, Manitvam Amanitvam.



- All falsified because these are Antahkarana Dharmas.
- When Antahkarana falsified, Virtues vices good Virtues also falsified.
- I) Jnanam will not negate Dharma.
  - After Jnanam, if not negated, there will be Dharma, and Brahman, Advaitam in trouble.
- II) If Dharma is negated, Yatheshtacharam will come.

### **Upto this is Purva Pakshi:**

#### Sureshvaracharya:

#### c) Na Iti Brumaha:

 Dharmic way of life will be falsified but they will continue in life of Jnani, understand it as Vyavaharika Satyam.

- Because of Jnanam, Dharmic way of life understood as Mithya but lifestyle will continue.
- Lifestyle understood as Vyavaharika Satyam, not Paramartika Satyam.
- Vyavaharika Satya Dharma will continue in Vyavaharika plane of Jnani.
- Shastram and Guru will continue after understanding it is Vyavaharika Satyam.
- Understand mind, Dharma is Vyavaharika Satyam.

#### Gita:

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पञ्चञ्श्रण्वन्स्पृशञ्जिघ्रन्
अञ्चनन्गच्छन्स्वपञ्धसन् ॥ ५-८॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan spṛśañ jighran
aśnaṅ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think — seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 — Verse 8]

- Why Dharma continues in Jnani after it is understood as Mithya?
- Dharma and Brahma Jnanam are mutually friendly, have affinity.
- Therefore they can coexist.
- Adharma and Brahma Jnanam are enemical to each other, can't coexist.
- How can you know they are friendly?

- By following Dharmic life alone Jnanam arose in mind.
- Therefore Dharma and Jnanam friendly, after Jnanam also friendly.

#### d) Nivritti Shastram Aviruddha Svabavyat Paramatmanaha:

- Jnanam and Dharma have Avirudha Svabavam, Non-enemikal, friendly.
- Jnanam has friendly nature with Nivritti Shastram like Amanitvam etc.

#### Logic:

- All good virtues connected with Poornatvam.
- Person will be generous, friendly, forgiving.
- No Kurai!
- Good behavior comes out with fullness, Poornatvam.
- Irritable if Apoornam, fight in class, office, house.
- Apoornatvam + Adharma go together.
- Poornatvam + Dharma go together.
- Jnanam goes with Poornatvam, with ethical values in empherical plane.
- Ajnanam goes with Apoornatvam, with unethical lifestyle.
- At Brahman level no values, neither Dharma Adharma.
- Avirodha Svabavyat Paramatmanaha.
- Therefore Jnani follows ethical way of life, spontaneous, out of Poornatvam.
- Follows not because of fear of Shastram.

#### e) Natu Niyoga Vashat:

- Not because of Shastra commandment, fear of Papam, Narakam, Punar Janma.
- Shastra Vidhi Bayam.
- No external factor is cause of ethical life but cause is inner Poornatvam.

#### f) Not Yatna Siddham, not deliberately followed but Spontaneous

Kindness is spontaneous.

#### g) Katham Tarhi Sruno:

How values continue, listen.

#### **Verse 69:**

उत्पन्नात्मप्रबोधस्य त्वद्वेष्टृत्वादयो गुणाः । अयत्नतो भवन्त्यस्य न तु साधनरूपिणः ॥ ६९॥

utpannātma-prabodhasya tv advestrtvādayo guņāḥ ayatnato bhavanty asya na tu sādhana-rūpiṇaḥ

But, in the case of one who has attained knowledge of the Self, virtues such as non-enmity make their appearance spontaneously. They are no longer the means [for an end]. [Chapter 4 – Verse 69]

#### a) Utpanna Atmanam Prabodhasyatu:

- In case of Jnani, not Karma Yogi Sadhaka, Values are followed with alertness, deliberation, pain.
- In case of Jnani not deliberate.

#### b) Ayatna Gunaha Vartante:

Spontaneous, natural, effortless.

#### c) Adveshtru Vadayo Guna:

Gita:

अहेष्टा सर्वभूतानां मैत्रः करुण एव च। निर्ममो निरहङ्कारः समदुःखसुखः क्षमी॥ १२.१३॥ advēṣṭā sarvabhūtānāṃ maitraḥ karuṇa ēva ca | nirmamō nirahaṅkāraḥ samaduḥkhasukhaḥ kṣamī || 12.13 ||

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]

- Adveshta Guna Jnani follows.
- Jnani does not look upon them as Sadhana for Moksha why?
- Moksha not goal to be attained, it is already attained.
- Sadhana is discipline deliberately followed
- Suppose Jnani follows Sadhana deliberately.
- Purpose is 2 fold :
  - I. Loka Sangraha, people are comfortable, I don't disturb others, part of Ahimsa value.

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Value

- Primary benefit
- Jnana Utpatti.

- By product
- Lokasangraha
- Mind in sattvic condition with values.
- In Sattva condition, Pratibimba Ananda will come.
- Jnanam helped him in Pratibimba Ananda.
- Jnanam helps person claim Bimba Ananda.
- For Pratibimba Ananda, Sattvic mind is required.
- When Satvic value is preserved, promoted, nourished, Jnani has more Pratibimba Ananda.

#### Taittriya Upanishad:

ते ये शतमिन्द्रस्यानन्दाः। स एको बृहस्पतेरानन्दः। श्रोत्रियस्य चाकामहतस्य॥९॥ te ye śatamindrasyānandāḥ, sa eko bṛhaspaterānandaḥ, śrotriyasya cākāmahatasya. (9)

A hundredfold the bliss of Indra is the unit of joy of Brhaspati and it is also equal to the bliss of a srotriya who is devoid of all desires. [II - VIII - 9]

## ते ये शतं बृहस्पतेरानन्दाः। स एकः प्रजापतेरानन्दः। श्रोत्रियस्य चाकामहतस्य॥१०॥

te ye śatam bṛhaspaterānandāḥ, sa ekaḥ prajāpaterānandaḥ, śrotriyasya cākāmahatasya. (10)

A hundredfold the bliss of a Brhaspati is the unit of measure of the bliss of Prajapati and it also gives us a measure of the bliss enjoyed by a srotriya who has no desires. [II - VIII - 10]

- Values give more Pratibimba Ananda.
- After Jnana, I have non-binding desires for Pratibimba Ananda.
- Obtained bimba Ananda through Jnanam.
- Every individual has non-binding desire for Pratibimba Ananda.
- Who will say I don't want healthy comfortable body, mind, house because of Jnanam.
- Because of Prarabda, diseases come.
- Jnani does not welcome sickness.
- Instinctive desire of all human beings.
- Therefore Jnani will improve values.
- Brahmavit, Brahmavit Vara, Variyan, Varishtaha is with respect to Pratibimba Ananda.
- Jnani will be spontaneously or deliberately ethical for Lokasangraha and Pratibimba Ananda Abhivrityartham.
- Jeevan Mukti Viveka by vidyaranya Swami focusses on this part.

- Jnani through Jnanam has claimed bimba Ananda Svarupa, Poornaha, Mukta.
- From Vyavaharika Drishti, there is continuation of mind which has capacity to reflect Pratibimba Ananda.
- It can be increased by refinining mind more and more.
- Body more fit with exercise.
- Mind more fit, refined, strong with values.
- Refined mind can be more refined Vyavaharikaly, Mithyakali, by Vyavaharika exercises.
- Pratibimba Ananda can be increased.
- Hobby for Nitya Mukta Jnani.
- Bodys health, minds health can be improved.
- No limit to refinement of mind.
- Grades mentioned in Taittriya Upanishad for Pratibimba Ananda.
- Mind never reaches perfection.
- How to improve Mithya mind after claiming Nitya Muktatvam without bothering for rate of success.
- Health and success depends on Prarabda.
- Refinement is for Loka Sangraha and Pratibimba Ananda.
- Claim Nitya Muktaha then body mind available for refinement.
- Success depends on effort and Prarabda.

- Rate depends on wife, children, surroundings.
- Bimba Ananda from Jnanam has no gradation.
- Jeevan Mukta Viveka emphasises on Ashtanga Yoga and Sanyasa.

#### **Verse 69 – Revision:**

- Final part of Naishkarmya Siddhi, Sureshvaracharya discusses Jnani Achara lifestyle.
- Verse 54 69 16 Verses.

#### **Main Thesis:**

- Jnanis lifestyle not regulated by Shastra, not unregulated but self regulated.
- Unregulated = Yatheshtacharam.
- Regulated = Sadacharam = Religious, moral, ethical, spiritual disciplines put together.
- Sadachara is deliberated followed at Karma Yoga level to become Jnani.
- Is Sadachara relevant after you become Jnani.
- Is it possible to drop Sadachara and become Yatheshtacharam.
- Is there risk?
- Debated from verse 54 69.

#### **Conclusion:**

- Jnani will not have Yatheshtacharam.
- Sadacharam will continue after one becomes Jnani.
- Advaitin will not have any scope for Sadachara after Jnanam.

- After Jnanam, world and Morals falsified, will make Sadachara irrelevant, is charge against Advaitam.
- Jnani will continue to have Sadachara.
- Vedanta Shastram gives 4 reasons in support of Jnani.
- Jnani will not have Yatheshtacharyam, he will have Sadachara continuing.
- 2 reasons by Sureshvaracharya.
- I) Jnani has to follow Sadachara to become Jnani, practiced it for longtime.

#### Gita:

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः । अनेकजन्मसंसिद्धः ततो याति परां गतिम् ॥ ६-४५॥

prayatnādyatamānastu yōgī saṁśuddhakilbiṣaḥ | anēkajanmāsaṁsiddhaḥ tato yāti parāṁ gatim ||6-45||

But the yogi, who strives with assiduity, purified from sins and perfected (gradually) through many births, then attains the highest goal. [Chapter 6 – Verse 45]

- During Karma Yoga Sadachara required.
- During Upasana Yoga Sadachara required.
- During Jnana Yoga Sadachara required.

- Every Jnani would have followed Sadachara as deeply entrenched Vasana.
- Otherwise, can't become Jnani.
- It will continue after Jnanam.
- Jnani does not put separate effort.
- Because of habit it continues.

#### **Verse 69:**

- What was deliberate before becomes habit, spontaneous later.
- Sadachara Vasana Satvat, because of powerful Sadachara Vasana.
- Yatheshtacharanam Abavat, Vasana becomes obstacle for Yatheshtacharam.
- Verse 68 69 give 1<sup>st</sup> reason.
- Example: Daily get up at 4 AM, on Sunday will get up at 4 AM.
- No will involved, body gets up due to Vasana.
- Sadachara Vasana Satvat, Yathehtachara Abavat.

#### II) Sadachara because of Karana Abavat

Grandfather	Ajnanam	
Grandfather	Apoornatvam	
Father	Raaga – Dvesha – Kama – Krodha	
Son	Yatheshtacharam	

#### Gita:

श्रीभगवानुवाच । काम एष क्रोध एषः रजोगुणसमुद्भवः । महाशनो महापाप्मा विख्येनमिह वैरिणम् ॥ ३-३७॥

śrī bhagavānuvāca kāma ēṣa krōdha ēṣah rajōguṇasamudbhavaḥ | mahāśanō mahāpāpmā viddhyēnam iha vairiṇam || 3-37 ||

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The blessed Lord said: It is desire, it is anger born of the active, all-devouring, all-sinful; know this as the foe here 9in this world). [Chapter 3 – Verse 37]

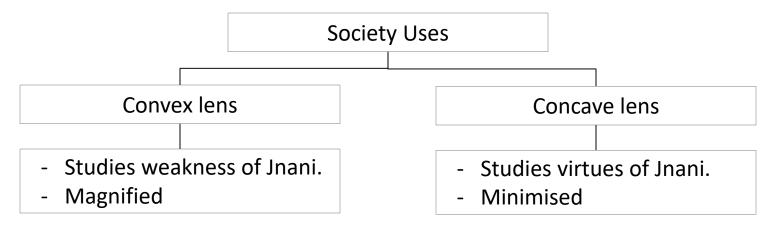
- From Jnani, Agyanam is rooted.
- Yatheshtacharana Karana Abavat, 3 generations destroyed Moola Agyanam, Apoornatvam, Raaga Dvesha.
- Verse 65 66 67 give  $2^{nd}$  reason.

#### III) In Gita, Every Jnani knows he is watched in society



#### **Gurudev:**

Society has convex, concave magnifying and demagnifying lenses.



#### 4th Reason:

For Vedanta, Jnani is Brand Ambassador.

#### Gita:

```
यद्यदाचरित श्रेष्ठः
तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते
लोकस्तदनुवर्तते ॥ ३-२१॥
```

yadyadācarati śrēṣṭhaḥ tat tad ēvētarō janaḥ | sa yat pramāṇaṃ kurutē lōkastad anuvartatē ||3-21||

Whatever a great man does, that other men also do (imitate); whatever he sets up as the standard, that the world (people) follows. [Chapter 3 – Verse 21]

• Jnani can influence society powerfully.

- Therefore Jnani must be responsible in 2 ways.
- Jnani should not bring down fame of Vedanta.
- Become enlarging publication for society.
- Men take him as model, watching and following.
- Can become good leader or bad leader for society.
- Arjuna, you watch me I follow my Svadharma, if not will destroy society.

#### Gita:

यदि ह्यहं न वर्तेयं yadi hyaham na vartēyam जातु कर्मण्यतिन्द्रितः । jātu karmanyatandritaḥ |

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वद्याः ॥ ३-२३॥

For, should I not ever engage myself in action without relaxation, men would in every way

follow My path, O son of Prtha. [Chapter 3 – Verse 23]

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् । सङ्करस्य च कर्ता स्यामु पहन्यामिमाः प्रजाः ॥ ३-२४॥

These worlds would perish, if I did not perform action; I would be the author of confusion of caste and would destroy these beings. [Chapter 3 – Verse 24]

utsīdēyurimē lōkā na kuryāṃ karma cēdaham| saṅkarasya ca kartā syām upahanyāmimāḥ prajāḥ||3-24||

manuşyāḥ pārtha sarvaśaḥ || 3-23 ||

mama vartmānuvartantē

- Jnani will be responsible person.
- Jnanis seat hot seat with crown of thorns.
- Intensely be aware of the responsibility.
- This is price one has to pay to become Jnani.
- Desire of Jnani called Loka Sangraha.
- Every Jnani has desire to influence society positively, wants to be a proud Jnani for Bhagavan, Acharya and Shastram.
- Jnani is aware of high expectation of Bhagavan, Shastra, his own Guru called Loka Sangraha Ichha.

#### 3<sup>rd</sup> Reason:

- Loka Sangraha Ichha Vatvat Yatheshtachara Abavat.
- This Ichha does not make him Samsari, then Jnanam will become useless.
- Loka Sangraha Ichha will not make him Samsari because it is non binding desire for Jnani.
- Note: Because of non-binding Badita Loka Sangraha Ichhavat Yatheshtouchara Abavat.
- 3<sup>rd</sup> Reason based on 3<sup>rd</sup> Chapter Gita:

यद्यदाचरति श्रेष्ठः तत्तदेवेतरो जनः । स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ३-२१॥

yadyadācarati śrēṣṭhaḥ tat tad ēvētarō janaḥ | sa yat pramāṇaṃ kurutē lōkastad anuvartatē ||3-21|3<sub>893</sub> Whatever a great man does, that other men also do (imitate); whatever he sets up as the standard, that the world (people) follows. [Chapter 3 – Verse 21]

Yad Yad Acharati Sreshta and following important verses.

#### 4<sup>th</sup> Reason :

- Based on Jeevan Mukti Viveka of Vidyaranya Chapter 7 Panchadasi end.
- Also based on Ananda Mimamsa Chapter 2 Taittriya Upanishad and Brihadaranyaka Upanishad – Svayam Jyoti Brahmana.
- Until person becomes Jnani, Sadachara and Sanyasa port reduction and clasp reduction, contributory cause to become Jnani continues.
- This is Shastras message till one becomes Jnani.
- Once person Jnani, Shastra gives new message to Jnani community.
- Shastra says Sada Achara, PORT reduction and CLASP Rejection are contributory causes for Pratibimba Ananda.
- These 3 are based on Pratibimba Ananda Mimamsa of Taittriya Upanishad.
- Sadachara and Sanyasa will make mind more and more Sattvic, make mind more refined.
- Finer Priya, Moda, Pramoda Pratibimba Ananda.
- In Bimba Ananda, no Gradation.
- Pratibimba Ananda increased by Sadachara and Sanyasa.

- Every human loves Pratibimba Ananda, experiential Joy, instinctive desire.
- Jnani and Ajnani has Pratibimba Ananda Vriddhi Ichha desire to increase Pratibimba Ananda Natural, instinctive.

Ajnani	Jnani
<ul> <li>Desperate</li> <li>Binding desire</li> <li>Vyavaharika Satyam.</li> <li>Subject to Many conditions.</li> </ul>	<ul> <li>Has Bimba Ananda, attained Moksha, fulfilled, Paramartika Satyam.</li> <li>Nonbinding desire for Pratibimba Ananda.</li> <li>Jnani knows limitation of Pratibimba Ananda.</li> <li>Like Physical health, can increase minds Ananda.</li> <li>Brahma Vitu, Varaha, Variyan Varishtaha.</li> </ul>

#### 4th Reason:

Pratibimba Ananda Svabavika Ichha Vat vat, Yateshtachara Abavat.

#### **Aside Note:**

• Even though Ichha is there, it will not cause Samsara for Jnani but will cause Samsara for Ajnani because of nonbind desire.

- Badita Prati Bimba Ananda Svabavika Vatvat.
- Panchadasi 6<sup>th</sup> Chapter end.

वैराग्यबोधोपरमाः सहायास्ते परस्परम् । प्रायेण सह वर्तन्ते वियुज्यन्ते क्वचित्क्वचित् ।।२७६।। Absence of desires, knowledge of reality and withdrawal from action mutually assist one another. Generally all three of them are found together, but sometimes separately too, without the third.[Chapter 6 – Verse 276]

- Vairagya Bodho Parame.
- Verse 69 concludes.

#### **Verse 70 – Introduction:**

# यत एतदेवम् , अतः।

# yata etad evam atah

This being so, it follows. [Introduction – Chapter 4 – Verse 70]

#### Yatha Eta Tatvam Ataha:

• Because of conclusion of previous section, I would like to give following instruction to Vedantic students.

#### **Previous topic:**

- Sadachara is condition to become a Jnani.
- After becoming Jnani, Sadachara is condition for improving Pratibimba Ananda.
- Therefore follow Sadachara.

#### **Verse 70:**

इमं ग्रन्थमुपादित्सुः अमानित्वादिसाधनः।

यत्नतः स्यान्न दुर्वृत्तः प्रत्यग्धर्मानुगो ह्ययम् ॥ ७० ॥

imam grantham upāditsur amānitvādi-sādhanaḥ yatnataḥ syān na durvṛttaḥ pratyag-dharmānugo hy ayam

A person who wants to study this work should, with effort, cultivate virtues like humility and should avoid bad conduct, for this work seeks to convey knowledge of the Self as it is. [Chapter 4 – Verse 70]

#### a) Ayam Grantaha Pratyak Atma Dharma:

This text is dealing with Atma Jnanam and for those who want to become Jnani.

#### b) Imam Granta Upasidsuhu:

• Sadachara – 4 divisions – ethical, moral, religious, spiritual.

#### c) Amanitva Adhi Sadana Syat:

- Seeker should follow Sadachara.
- Avoid Yateshtacharam.

#### d) Durvrittaha Na Syat:

Avoid Durachara.

#### e) Yatnataha:

- Deliberately follow to become Jnani.
- This is addressed to Ajnani.

#### **Instruction No. 1:**

• To become Jnani, follow Sadachara.

#### **Verse 71 – Introduction:**

# न दातव्यश्चायं ग्रन्थः।

# na dātavyas cāyam granthaḥ

This work should not be imparted [to those who are not qualified]. [Introduction – Chapter 4 – Verse 71]

#### Na Datavyashcha Ayam:

- Ayam Granthaha Na Datavyashcha.
- Never teach Naishkarmya Siddhi to following :

#### **Verse 71:**

नाविरक्ताय संसारात् नानिरस्तेषणाय च । न चायमवते देयं वेदान्तार्थप्रवेशनम् ॥ ७१ ॥

nāviraktāya saṃsārān nānirastaişaṇāya ca na cāyama-vate deyaṃ vedāntārtha-praveśanam

To one who has not developed dispassion to the worldly life, who has not given up desire, and who does not practise restraint, this introduction to the meaning of the Vedanta should not be given. [Chapter 4 – Verse 71]

#### a) Yatheshtachara:

Don't follow Sadachara.

#### b) Na Avirraktya:

Vairagya Rahitaha.

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- Na A Virataktayaha = Vairagya from Samsara.
- Yatheshtachara Karanam is Raaga Dvesha.

#### c) Na Aviratna Eshanaya:

- One who is free ???? materialistic desires.
- Na A Nirasta = Nishkamaya.

#### 1<sup>st</sup> Condition:

Freedom from Attachment.

#### 2<sup>nd</sup> Condition:

Freedom from Desire.

Attachment to	Desireless
- What we have	- To what we don't have.
- PORT reduction	- Clasp Rejection

#### d) Na Cha Ayama Vate:

- Na A Yama Vate = One who has Yama, he alone must be taught.
- Gita Chapter 6 Moolam class introduction.
- 10 commandments of Hinduism.
- Ahimsa, Satya, Astheyam, Brahmacharyam, Aparigraha.
- This Vedanta Prakarna Grantha is gateway to Vedantic teaching.
- Teach to those who have Vairagyam, Nishkamatvam, Pancha Yama.

**Verse 72:** 

ज्ञात्वा यथोदितं सम्यग् ज्ञातव्यं नावशिष्यते। न चानिरस्तकर्मेदं जानीयादञ्जसा ततः॥ ७२॥ jñātvā yathoditam samyag jñātavyam nāvaśiṣyate na cānirasta-karmedam jāniyād añjasā tataḥ

Having properly known what has been stated [in this work], there remains nothing to be known. So, one who has not renounced actions cannot rightly understand it. [Chapter 4 – Verse 72]

- a) Tataha:
  - Therefore
  - Among all instructions, without Sanyasa one will not gain this knowledge.
- b) Anirastha Karma:
  - Without reduction of worldly duty, knowledge not possible.
  - They will be Burden.
- c) Idam Anjasa Na janiyat :
  - One will not get knowledge clearly.

### Kaivalya Upanishad:

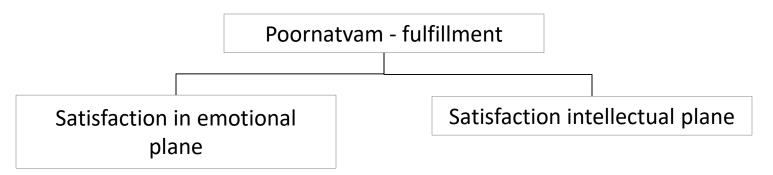
न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः। परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विश्वन्ति॥३॥ na karmaṇā na prajayā dhanena tyāgenaike amṛtatvamānaśuḥ | pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti | 3 | 3901

Not by work, nor by progeny, nor by wealth, but by renunciation alone, Immortality is attained. Higher than heaven, seated in the cave of the intellect. It shines, which the seekers attain. [Verse 3]

- Sanyasa ideal for PORT reduction and CLASP rejection.
- Become internal Sanyasi.
- Nothing else to be accomplished in life.

#### d) Jnatva Yatho Uditam Samyak Jnantavyam Na Avasishyate:

- If person has this knowledge clearly, he has all knowledge.
- Eka Vijnanena Sarva Vijnanam Bavati.
- We have Poornatvam Adequacy.



- If a person knows what is taught as said, Jnatavyam na Avasishyate.
- Nothing more to be known.

#### Gita:

ज्ञानं तेऽहं सविज्ञानिम् इदं वक्ष्याम्यशेषतः । यज्ज्ञात्वा नेह भूयोऽन्यद् ज्ञातव्यमवशिष्यते ॥ ७-२॥

jñānam tē'ham savijñānam idam vakṣyāmyaśēṣataḥ | yajjñātvā nēha bhūyō'nyad jñātavyamavaśiṣyatē ||7-2||

I shall declare to thee, in full, this knowledge combined with Realisation, which being known, nothing more here remains to be known. [Chapter 7 – Verse 2]

- Eka Jnyaha Sarva Jnyaha.
- Poornatvam = Phalam.

#### **Verse 73:**

निरस्तसर्वकर्माणः प्रत्यक्प्रवणबुद्धयः।

निष्कामा यतयः शान्ताः जानन्तीदं यथोदितम्॥ ७३॥

nirasta-sarva-karmāṇaḥ pratyak-pravaṇa-buddhayaḥ niṣkāmā yatayaḥ śāntā jānantīdaṃ yathoditam

The ascetics who are calm and desireless, who have renounced all actions, and whose minds are turned inward, understand this teaching as it has been taught. [Chapter 4 – Verse 73]

#### a) Nirastha Sarva Karmancha Yatayaha:

Vedantic student should have renounced all Karmas.

#### Technical:

- Should be Sanyasi.
- Sanyasa definition = PORT reduction + CLASP Rejection.
- What is Sanyasa Guru Poornima Talk.

## b) Pratyak Pravana Buddhyaha:

- Those who have intellectual inclination towards Atma Jnanam.
- Jingnyasa Desire for Vedantic study.
- Look forward to every class.
- Brahman Vividisha Jingyasa must be there, desire to study more Vedantic text.

#### c) Nishkama:

- Desire for worldly things is less (Dress, Ornaments).
- Reduced materialistic desires.

#### d) Shantaha:

- Relaxed, without pre-occupied mind.
- Listen relaxedly without pre-occupied mind.
- Sadhana Chatustaya Sampatti.

#### e) Idam Yathoditham Jananti:

Student will definitely understand and become Jnani.

#### **Revision – Verse 70 – 73:**

- Qualifications required for this knowledge.
- Without them teaching not received, retained, assimilated.
- Tatva Bodha Sadhana Chatustaya Sampatti.
- Here Sanyasa and ethical, moral Character emphasizes.

#### Verse 74 – 76:

Dedicates Naishkarmya Siddhi to spiritual community.

#### **Verse 74:**

श्रीमच्छङ्करपादपद्मयुगलं संसेव्य लब्ध्वोचिवान् ज्ञानं पारमहंस्यमेतदमलं स्वान्तान्धकारापनुत्। मा भूदत्र विरोधिनी मतिरतः सद्भिः परीक्ष्यं बुधैः सर्वत्रेव विशुद्धये मतिमदं सन्तः परं कारणम्॥७४॥ śrimac-chankara-pāda-padma-yugalam samsevya labdhvocivān jñānam pāramahamsyam etad amalam svāntāndhakārāpanut mā bhūd atra virodhinī matir atah sadbhih parīkṣyam budhaih sarvatraiva viśuddhaye matam idam santah param kāraṇam

Having properly served the lotus feet of Sri Sankara and having obtained from his this pure knowledge of the highest ascetics capable of destroying one's inner darkness, I have conveyed [this teaching]. Let there be no hostility [to this view]. Let this be examined by the wise and the good. This view is for all-round purification. The wise are the ultimate authority. [Chapter 4 – Verse 74]

- This knowledge destroys the inner darkness in oneself, the Aham, Self in us, which acts as the mind in Vyavaharika Avasta.
- Mind in Jagrat, Svapna, Sushupti is nondual Sakshi.
- Jiva, Jagat, Ishvara rests in Sakshi Chaitanyam.
- Brahma Satyam, Jagan Mithya, Jeevo Braheiva Na Paraha, beautifully taught in Naishkarmya Siddhi, a very deep advanced Advaita Vedanta text for the realisation of the truth of this universe.

- Sat Chit Ananda Svarupa Aham Asmi.
- Dedicating verse to spiritual community of scholars and seekers.
- Scholars are giants in India, Mahatmas are addressed with humility.
- Sampradaya Grantha does not deviate from tradition.
- Scholars are requested to go through critically and give constructive criticisms to refine my understanding.
- This teaching received from Sakshat Adishankara.
- Did regular Seva, Puja and learnt systematically.

#### a) Srimad Shankara Pada Pautra Yugalam:

Did Seva to 2 feet of Shankara.

#### b) Labdva:

Gained teaching.

#### c) Puchivam Uktam:

Have presenting Naishkarmya Siddhi teaching.

#### d) Amalam Jnanam:

Sacred teaching.

#### e) Parama Hamsyam:

- Spiritual knowledge associated with Sanyasa.
- Parama Hamsa Sanyasi Sambandha.

#### f) Metad:

• Etad.

#### g) Suvanta Andakara Apanutu:

- Destroyer of ignorance, darkness in the mind, spiritual ignorance, Atma Ajnanam.
- Putchivan = presented in Naishkarmya, Sampradaya Grantha.

#### h) Atra Virodhini Matihi Ma Abuth:

- Oh great Mahatmas.
- May you not have contradictory ideas.
- Asampradaya Grantha is Buddhism.
- Buddha, Veidika, Born Hindu Siddarth, learnt Vedas, rejected Vedas openly, initiated Bandha Matam, Asampradaya Darshana, Aveidika Darshana.
- Therefore, we reject.
- Naishkarmya Siddhi is not Asampradaya Grantha like Bandha Matam.

# i) Sampradhaya Matam Darshana Satbihi Budhai Parikshyam:

- Text must be critically studied by scholars for constructive suggestions.
- Parikshayam examine.
- Satbihi noble.
- Don't criticize to snub me, but criticize to refine me.
- Anasuya, noncritical mind, without fault finding mind.

- Humility is hallmark of wisdom.
- Study for what?

#### j) Sarvatra Eva Vishudaya:

• For refinement of my understanding.

#### k) Sarvatra Eva Sruti Yukti Sadhana:

- There is only one source to cleanse, purify the mind, Atma Jnanam.
- Mahatmas alone can cleanse our mind through Satsangha.

#### I) Santaha Eva Sarvatra Vishudaye Param Karanam:

Inner darkness in the mind, Moola Avidya can be destroyed only by Atma Jnanam.

#### **Verse 75:**

सुभाषितं चार्वीप नामहात्मनां दिवाकरो नक्तदृशामिवामलः। प्रभाति भात्येव विशुद्धचेतसां निधिर्यथापास्ततृषां महाधनः॥ ७५॥

subhāşitam cārv api nāmahātmanām divākaro nakta-drśām ivāmalaḥ prabhāti bhāty eva viśuddha-cetasām nidhir yathāpāsta-tṛṣām mahā-dhanaḥ

What is well-spoken and pleasing does not illumine the minds of the ignoble in the same way as the pure sun does not shine to the animals of the night. But it is certainly illuminating to men of pure minds, even as the golden treasure shines to those who have renounced their desire for wealth. [Chapter 4 – Verse 75]

- Verse addressed to spiritual seekers.
- Naishkarmya Siddhi not meant for Materialist person seeking Artha, Kama, who are trying to correct Anatma for improving their life.

#### a) Amahatman:

• Materialists, Rajasic, Tamasic people.

## b) Subhashitam Charva Api Na Prabhati:

- This text will not appeal to materialists.
- Some complain that after spiritual study, can't compete with the world.

- For Rajasic, Tamasic materialists, this Grantha Na Prabhati.
- Subhashitam: Presented well, with a lot of commitments.
- Charu nicely in poetical form.

#### c) Nakta Dishan Andha Diwakaraha Eva Na Prabheti:

- Sun not recognised by owl.
- In Chapter 2 of Naishkarmya Siddhi ignorant compared to nocturnal bird, who sleeps during day.
- For owl sun is as though nonexistent.
- For ignorant, Atma as though nonexistent.
- Materialist will not notice.

Naishkarmya Siddhi	Mateialist
Suryaha	Owl

#### d) Shudha Chetanam Bhatieva:

 For others who have understood limitations of limited, finite world of time and place, this text will be definitely appealing.

#### Gita:

मोघाशा मोघकर्माणः मोघज्ञाना विचेतसः । राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ ९-१२॥

mōghāśā mōghakarmāṇaḥ mōghajñānā vicētasaḥ | rākṣasīm āsurīṃ caiva prakṛtiṃ mōhinīṃ śritāḥ || 9-12 ||

Of vain hopes, of vain actions, of vain knowledge and senseless (devoid of discrimination), they verily are possessed of the delusive nature of raksasas and asuras. [Chapter 9 – Verse 12]

महात्मानस्तु मां पार्थ देवीं प्रकृतिमाश्रिताः । भजन्त्यनन्यमनसः ज्ञात्वा भूतादिमव्ययम् ॥ ९-१३॥ mahātmānastu māṁ pārtha daivīṁ prakṛtimāśritāḥ | bhajantyananyamanasah jñātvā bhūtādim avyayam || 9-13 ||

But the Mahatmas (great souls), O Partha, partaking of My divine nature, worship Me with a single mind (with a mind devoted to nothing else), knowing Me as the imperishable source of all beings. [Chapter 9 – Verse 13]

2 verses must be connected to this sloka.

## Patanjali Yoga Sutra:

- As we develop more values, we will get Siddhi.
- One Siddhi for one value.

#### **Example:**

- Vairagyam from wealth.
- Siddhi Ratna Upadana.
- Will see where treasures are underground.
- When attached, will gobble the wealth.
- Bhagavan gives Vision for the benefit of Humanity.

#### e) Trisham:

Dhanam - Ichha

#### f) Apastha Trishna:

For those who don't have attachment of money, materialistic desires.

## g) Mahaghana:

- Treasures with gold, diamonds will be able to locate without digging.
- Similarly with those without worldly desires, they will find the text useful, for others it's a waste of time.

#### **Verse 76:**

विष्णोः पादानुगां यां निखिलभवनुदं शङ्करोऽवाप योगात् सर्वज्ञं ब्रह्मसंस्थं मुनिगणसहितं सम्यगभ्यर्च्यं भक्त्या। विद्यां गङ्गामिवाहं प्रवरगुणनिधेः प्राप्य वेदान्तदीप्तां कारुण्यात्तामवोचं जनिमृतिनिवहध्वस्तये दुःखितेभ्यः॥७६॥ viṣṇoḥ pādānugāṃ yāṃ nikhila-bhava-nudaṃ śaṃkaro 'vāpa yogāt
sarvajñaṃ brahma-saṃsthaṃ muni-gaṇa-sahitaṃ samyag abhyarcya bhaktyā
vidyāṃ gaṅgām ivāhaṃ pravara-guṇa-nidheḥ prāpya vedānta dīptāṃ
kāruṇyāt tām avocaṃ jani-mṛti-nivaha- dhvastaye duḥkhitebhyaḥ

Just as Sankara (Siva) obtained through His power of yoga Ganga which emanates from the feet of Visnu and which purifies the entire world, even so Sankara obtained through his power of yoga the knowledge which reveals the abode of Visnu and which destroys the entire world of bondage. Having duly worshipped with devotion the omniscient Sankara, who is everestablished in Brahman, who is surrounded by a host of sages, I obtained from him a treasure of excellent qualities, the knowledge revealed by the Vedanta, even as bhagiratha obtained from Sankara (Siva) the Ganga spoken about in Sruti; and I have declared it out of compassion for the benefit of the suffering people so that the course of innumerable births and deaths may be put an end to. [Chapter 4 – Verse 76]

Ganga	Text
<ul> <li>Waters remove suffering of thirst.</li> </ul>	<ul> <li>Removes suffering of Samsara.</li> </ul>

Ganga	Text
Heavens:	Tradition:
- Lord Shiva	- Shankara
- Bhagiratha	- Sureshvaracharya
- World	- Seekers
<ul> <li>Associated with Vishno</li> </ul>	- Associated with Turiya
Padam.	Pada, Nirguna Brahma.
	Katho Upanishad :
	- Tad Vishnoho [I – III – 9]

#### **Katho Upanishad:**

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः । Vijnana-sarathir-yastu, manah pragrahavan narah, सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥९॥ So'dhvanah param apnoti, tad visnoh paramam padam ॥९॥

The man who has Intelligence for his charioteer and the mind as the (well-controlled) rein, - he attains the end of the journey, that Supreme Place of Visnu (the all-pervading Atman). [I - III - 9]

#### a) Shankara Yogath Avapa:

- Lord Shiva = Lord Shankara, by Yogic power redeemed Ganga Devi.
- What type of Ganga?

#### b) Nikhila Bava Nudam:

• Destroyer of all Samsara, Sacred river.

#### c) Vishnoho Pada Nudam:

- Gangadevi associated with Vishno Pada, washed feet of Lord Vishnu according to Puranas.
- That Ganga received by Lord Shiva.
- Then Bhagiratha received by worshipping Lord Shiva.

#### d) Samyak Abyarchaya:

Shiva is Sarvagya, Omniscient Lord.

#### e) Brahma Samsthaha:

Brahma Nishta Jnani.

#### f) Muni Ghana Sahitam:

Surrounded by great Munis who are worshipping him.

#### g) Ganga Prapya:

- Bhaghiratha received Ganga from Lord Shiva who got it from heavens.
- Ganga associated with Vishnu Pada.

## h) Shankara Yogate Aratha:

Shankara received Ganga like vidya by his Yoga Shakti.

#### i) Nikhila Bhava Nudam:

 Vidya is destroyer of all Samsara which is associated with Vishno Pada, Turiya Pada of the Mandukya Upanishad.

- Shankara = Omniscient.
- Muni Ghana Sahitam = Surrounded by Muni.
- Bhaktya = With reverence.

#### j) Parama Guna Nidhe:

Who is abode of Great Virtues like compassion.

#### k) Aham Prapya:

I received.

#### I) Vedanta Diptam:

Teaching revealed by Vedanta Shastra.

## m) Karunaya Tamaha Avachonam:

I have given wisdom to humanity.

#### n) Dukhitebyaha:

To suffering humanity.

#### o) Jani Mritta Nabhaha:

Janma Marana Chakra.

#### p) Dvasteya:

- For destruction I have done Bhagiratha Prayathna for sake of humanity.
- Use it free of cost!

#### **Verse 77:**

वेदान्तोदरवर्ति भास्वदमलं ध्वान्तिच्छिद्समिद्धयो दिव्यं ज्ञानमतीन्द्रियेऽपि विषये व्याहन्यते न क्वचित्। यो नो न्यायश्वालाकयेव निखिलं संसारबीजं तमः प्रोत्सार्याविरकार्षीद् गुरुगुरुः पूज्याय तस्मै नमः॥ ७७॥ vedāntodara-varti bhāsvad amalaṃ dhvānta-cchid asmad dhiyo divyaṃ jñānam atindriye 'pi viṣaye vyāhanyate na kvacit yo no nyāya-śalākayaiva nikhilaṃ saṃsāra-bījaṃ tamaḥ protsāryāvirakārṣīd¹ guru-guruḥ pūjyāya tasmai namaḥ

I offer obeisance to the revered Teacher of teachers who, by the stick of reasoning alone, removed ignorance which is the seed of the entire transmigratory existence and who revealed to us the knowledge bright and pure which abides in the interior of the Vedanta, which destroys the darkness in our intellects, which is self-luminous, and which is nowhere sublated inasmuch as it reveals the supersensible reality. [Chapter 4 – Verse 77]

#### a) Vedanta Varti Bhasvada:

- I have dedicated this text to spiritual scholars and seekers in verse 76.
- Here in verse Guru Namaskara.

#### b) Tasmei Pujyaya Namaha:

• My Pranams to Shankara.

# c) Nikhilam Samsara Bheejam Tamaha Protsaya:

• Guru removed all ignorance, Agyanam, which is cause of Samsara.

#### d) Nyaya Shalakaya:

- With stick of Sruti based logical reasoning.
- Shalaka = Cane, driving stick, Lathi = Logical reasoning to drive away ignorance.

#### e) Divyan Jnanam Avirakaryshu:

• Brought out sacred knowledge by lighting lamp of knowledge in the mind.

#### f) Vedanta Udara Varthi:

- Knowledge obtained in Vedanta Shastram.
- Udara Stomach within.

## g) Basvat - Brilliant

- Divya Jnanam Sacred knowledge.
- Amala Pure knowledge Nirdosha.

#### h) Dvanta Chidu:

• Destroyer, dispeller of ignorance, darkness.

#### i) Asmat Dhiya:

• In the mind.

#### j) Atindriya Vishaya:

- Supra sensuous, beyond all sense organs = Brahman.
- Even though it transcends all Pramanam.

#### k) Kvachitu Ida Vyahanyate:

• It never contradicts any Pramanam w.r.t. – Pratyaksha, Anumana, Upamana = Kvachitu.

#### I) Jnana Shalakaya Nikhilam Samsara Beejam Tamaha:

My Guru drove away Agyanam, darkness, lit lamp of knowledge.

## m) Pujya:

• To that Guru my Namaskara.

#### o) Guru Stotram:

# अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशालाकया चक्षुरुन्मीलितं येन तस्मै श्रीग्रवे नमः

Ajnana timirandhasya jnanaanjanashalaakaaya I chakshurunmilitam yena tasmai sri gurave namaha II

He who removes darkness of ignorance of the blinded (un-enlightened) by applying the ointment (medicine) of (Spiritual) knowledge. He Who opens the eyes, salutations unto that holy Guru.

Shows Guru Bhakti, most important qualification.

#### **Svetasvataro Upanishad:**

If Guru Bhakti is there, deficiencies in other qualification will go away.

#### **Verse 78:**

सम्बन्धोक्तिरियं साध्वी प्रतिश्लोकमुदाहृता । नैष्कर्म्यासिद्धेर्ज्ञात्वेमां व्याख्यातासो भवेद्-ध्रुवम् ॥ ७८॥

The Sambandhokti (i.e. the prose elucidation which explains the link between the verses) which is attached to every verse is good. After studying it, one may, undoubtedly, become a commentator on the Naishkarmya siddhi. [Chapter 4 – Verse 78]

#### a) Bavet Dhruvam:

- I first wrote Naishkarmya Siddhi metrical sloka version.
- Later I found Naishkarmya Siddhi will not be understood.
- Then I wrote prose connection between 2 slokas.

#### b) Sambodau Uktihi:

• I only wrote Naishkarmya Siddhi slokas without Sambanda Ukti – prose portion to comment on sloka.

#### c) Iyam Sambanda Ukti:

• This prose portion.

#### d) Prati Shlokam Udahruta:

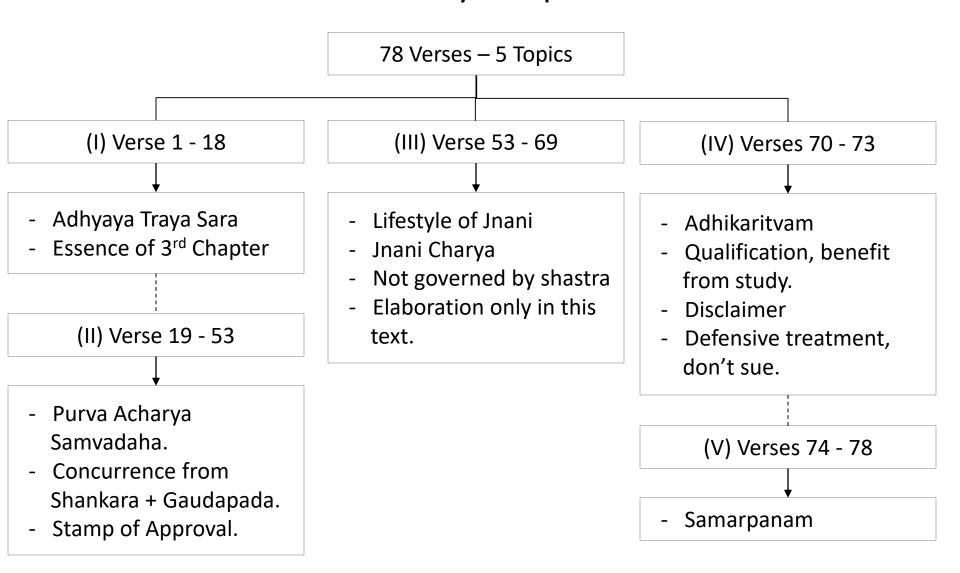
• Prose has been given to explain Shloka.

# e) Dhruvam Vakyartha Bavet:

- Student will understand Naishkarmya Siddhi if he reads prose and verse both.
- Gadya and Padya Grantha and be free.



## **Summary 4th Chapter**

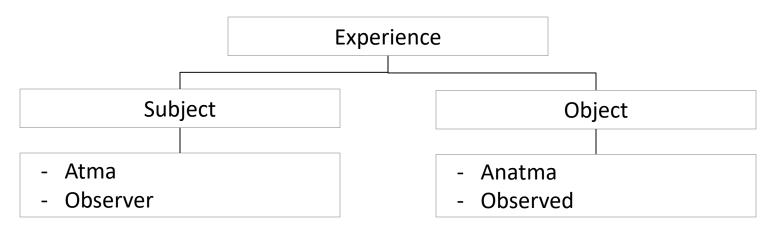


#### 1<sup>st</sup> Topic:

#### Adyaya Traya Sara – 18 Verses : Verse 1 – 18

- Condensation of Chapter 1 2 3, nicely, beautifully presented.
- Unique Approach.

## a) Every experience of Human reveals 2 factors.



• In all sacred and secular experiences both are simultaneously revealed.

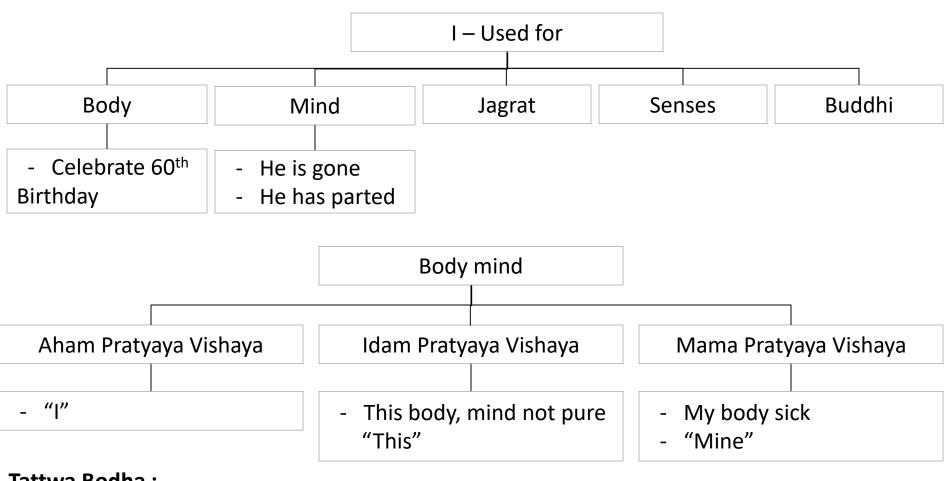
## b) Subject and object are not interchangeable.

- Subject never object, object never subject.
- Experiencer of donkey, not donkey.
- There is clear distinction between subject and object.

# c) Even though distinct, there is Vagueness, grey area, fuzzy area.

- Body, mind, fuzzy, grey area.
- Pancha Kosha, Sharira Trayam, Avasta Trayam grey area.

How do you know them as grey area?



# Tattwa Bodha:

मदीयं शरीरं मदीयाः प्राणाः मदीयं मनश्च मदीया बुद्धिर्मदीयम् अज्ञानमिति स्वेनैव ज्ञायते तद्यथा मदीयत्वेन ज्ञातं कटककुण्डल-गृहादिकं स्वस्माद्भित्रं तथा पञ्चकोशादिकं स्वस्माद्भित्रं

मदीयत्वेन ज्ञातमात्मा न भवति।

Madīyam śarīram madīyāh prānāh madīyam manaśca madīyā buddhırmadīyam ajñānamıtı svenaiva jñāyate tadyathā madīyatvena jñātam kataka-kundalagrhādikam svasmādbhınnam tathā pañcakośādıkam svasmādbhınnam madīyatvena jñātamātmā na bhavati | 3924 Just as bangles, ear-rings, house etc known as Mine are all other than the knower "me", so too, the five sheaths etc are known by the Self as "my body, my pranas, my mind, my intellect and my knowledge" and are therefore not the Self. [Verse 15]

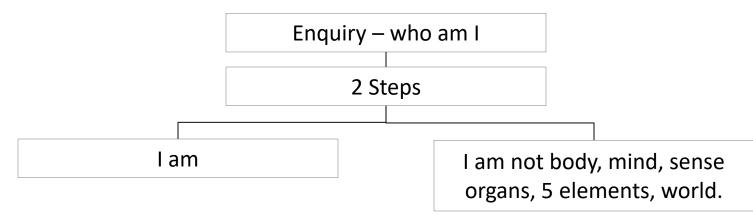
What is mine can't be me.

What is mine	I
Possessed	Am Possessor

- The very fact body is referred to as differently.
- I, he, are different than body, parted away.
- Whole humanity is confused regarding body mind complex. Therefore grey area.
- d) Grey areas also in science, corptitution but they don't matter to me.
  - Body mind grey area, is cause of all Samsara.
  - Aham Mama Idam Adhi Sargi Koka Loka Vyavahara.
  - Adhyasa Bashyam = Exposition of this grey area.
- e) Neve Keep body mind as grey area, make it Black or white.
  - Make sure it is either Atma or Anatma, don't keep it grey.
  - This is a mice way to introduce Vedanta.
  - Enquire into nature of body mind sense complex.
  - Body mind is Anatma because of Drishyatvam, Bautikatvam, Sagunatvam, Savikaratvam, Agama Pahitvam.

- 5 features belong to world Anatma which is confirmed and also to non-confirmed Anatma.
- Therefore we have to confirm these also as Anatma.

I	Body – Mind – Senses – World
<ul> <li>Observer</li> <li>Atma</li> <li>Adrishyatvam (Spirit – Non 5 elements)</li> <li>Nirgunatvam</li> <li>Abautikatvam</li> <li>Nirvikaratvam</li> <li>Anagama Pahitvam</li> <li>I am</li> <li>I know I exist</li> <li>Whether I exist or not, no doubt.</li> </ul>	<ul> <li>Anatma</li> <li>Drishyatvam (Matter 5 elements)</li> <li>Sagunatvam</li> <li>Bautikatvam</li> <li>Savikaratvam</li> <li>Agama Pahitvam.</li> <li>Borrow existence from Atma.</li> <li>Does god exist logical question.</li> <li>Arun Shourie: God is oxymoron if you see suffering of world.</li> <li>Whether Papa, Punyam, Heaven hall, exist can be asked.</li> </ul>



- Conventional instruments do not reveal who am I because they are Bautika Pramanam, capable of revealing Bautika Prameyam.
- Bautika Paurusheya Pramanam reveal Bautika Prameya.
- Have got Abautika Atma, not material, made of matter, 5 elements.
- Abautika Atma can't be known through Bautika Pramanam.
- Therefore how can I know?
- Have only one Pramanam.
- Mahavakya Pramanam, unique Pramanam in the world.
- It says you experiencer consciousness, conscious being happen to be pure existence.
- Sad Eva Tvam Asi.

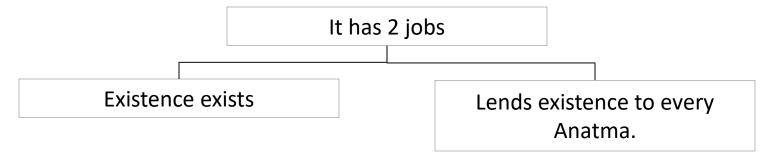
# **Chandogya Upanishad:**

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्। तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ १॥

Sadeva somyedamagra āsīdekamevādvitīyam;
Taddhaika āhurasadevedamagra āsīdekamevādvitīyam
tas mādasataḥ sajjāyata.
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Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6-2-1]

- Which ever pure existence was there in the beginning is also there now as you.
- What is the function of existence?



- Atma is existence Principle, which forever exists continuously without a break and lends existence to Anatma.
- Since Anatma borrows existence, it is Mithya.
- I Atma am Mithya Anatma, Adhishtana Buta Satyam Asmi.
- This is Vedanta.
- Who Am I?
- I am Mithya Anatma Adhishtana Buta Satya Atma Asmi.
- Once this clear knowledge comes, no more grey area.
- World = Mithya Anatma body / Mind / Sense organs = Mithya Anatma.
- Sanchita, Prarabda, Karma is Mithya Anatma.

- Satyam - Mithya
- If Worshipper - If worshipped

## **Keno Upanishad:**

यन्मनसा न मनुते येनाऽऽहुर् मनो मतम् । तदेव ब्रह्म त्वै विद्धि नेदं यदिदमुपासते॥५॥

Yan-manasā na manute yenā''hur mano matam; tadeva Brahma tvaṁ viddhi nedaṁ yad-idam-upāsate.

What one cannot feel with the mind, but because of which they say that the mind feels... Know That alone as Brahman and not this, which people do worship here. [I - 5]

- God is Mithya, I am Adhishtana of God also.
- I am consciousness, not body, mind.
- As Atma I can claim I am Mithya Anatma Rupa Ishva Api Adhishtanam Asmi.
- If you say God is Atma, under that condition alone God is Satyam.
- I Atma am the real God.

#### Gita:

- Para Prakrti Chapter 7
- Gunateeta Chapter 14
- Shetrajna Chapter 13

#### Gita:

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत । क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३-३॥

kṣētrajñaṃ cāpi māṃ viddhi sarvakṣētrēṣu bhārata | kṣētrakṣētrajñayōrjñānaṃ yat tajjñānaṃ mataṃ mama || 13.3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

- God tells in Gita, don't put me in Kshetram category, then God also Mithya.
- Mame me as Satyam Atma.
- Adhyaya Traya Sara is Mahavakya Vichara.
- It is meant to reveal, you are Atma consciousness, pure existence which is Adhishtanam of entire Anatma including Body / Mind complex.

#### 2<sup>nd</sup> Topic:

#### Purva Acharya Samvada: Verses 19 – 53

- This is teaching given by Shankara in Prasthana Traya Bhashyam and Prakarana Grantha – Upadesha Sahashri.
- 5 Chapters Prose Gadya Baga (Not Taught)
- 19 Chapters Slokas Padya Baga
- Upadesha Sahashri Chapter 18 Biggest chapter 233 verses Mahavakya Analysis.
- Chapter 1, 2, 3 based on Upadesa Sahashri 18<sup>th</sup> Chapter.
- 18 Verses quoted from Upadesa Sahashri.
- Dashama Drishtanta also from 18<sup>th</sup> chapter.
- Gaudapada quoted from Chapter 1 Mandukya Upanishad Karika Agama Prakaranam.
- I am Turiyam, not Vishwa / Teijasa / Pragya.
- Vishwa / Teijasa Karyam, Pragya Karanam.
- Both I am not, I am Turiyam, Karya Karana Vilakshana Asmi.
- 2 points clear.
  - Mahavakyam should not be emphasized in the beginning.
  - II. Before employing one must do one exercise as preparatory step.
- Otherwise Mahavakyam will fail.

- Should apply 5 feature logic Drishyatvam, Bautikatvam, Sagunatvam, Savikaratvam, Agama Pahitvam.
- By Applying 5 features, negate body, mind, sense and dump it into the world.
- Distance myself from Pancha Anatma = Mental Sanyasa.
- No Physical Sanyasa.
- Must have mental Sanyasa, compulsory before Mahavakya Vichara.
- Distance myself from family, body, mind, profession, possessions.
- From grey, paint black.
- Hand them to Vishwarupa Ishvara without becoming Sanyasi.
- Becoming Sanyasi means Pancha Anatma in grey are must be painted black and handed over to Krishna.
- He is also dark.

## Say:

- I am and I am not Pancha Anatma.
- Upto this step before you apply Mahavakya.
- Hear Mahavakya as a Sanyasi.
- Special sense Sanyasi.
- Not to go to Rishikesh.
- Give Pancha Anatma to God.
- Standing naked = Sanyasa.

- In Sanyasa ritual, enter river Ganga, remove all clothes, walk towards north.
- Digambara Avadhita Ritual.
- It is to put in mind I own nothing, I am different from them.
- Aham, Mama Tyaga and then hear Mahavakyam.
- Aham, Mama Sanyasa bina, Mahavakya will be Academic exercise, exists in notebook, it will get liberated!
- We should not forget to record in our memory to discard Aham, Mama and Raaga Dvesha from our mind.
- Binary format is taking Kashaya Vastram.
- Aham, Mama is Grihasta Vesham.
- Take Kashaya Vastram, become mental Sanyasa by 5 feature logic.
- Anvaya Vyatireka logic, Avasta Traya Viveka logic, Neti Neti logic.
- Result: I become mental Sanyasi.
- As Sanyasi, Mahavakyam says you are not body, mind, sense organs.
- You are: Tat Tvam Asi Svetaketo, Aitad Atmyam idagum sarvam tat Tvam Asi....

#### **Chandogya Upanishad:**

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमिस श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच॥७॥

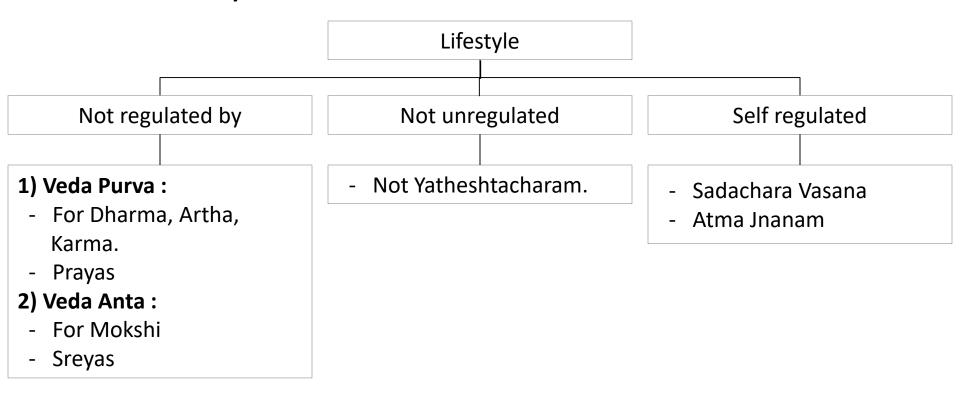
Sa ya eşo'nimaitadātmyamidam sarvam tatsatyam sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijnāpayatviti tathā somyeti hovāca.

That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. [Svetaketu then said] Sir, please explain this to me again. Yes, Somya, I will explain again, replied his father. [6-8-7]

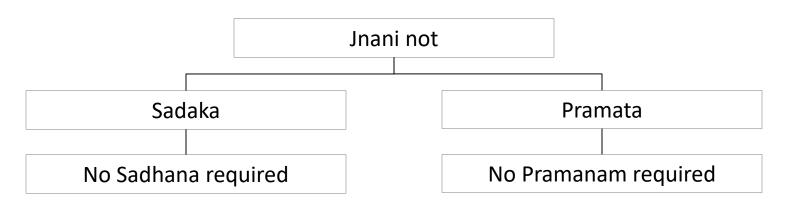
- You lend existence to body, mind and entire cosmos.
- Never work for escaping from world in the name of Videha Mukti.
- You are lending existence to everything as Sat Chit Atma Brahman.
- Purva Acharya Samvada, Dashama Drishtanta, Anvaya Vyatireka, Mahavakya steps in verses 19 – 53, 2<sup>nd</sup> topic, very important.

#### 3<sup>rd</sup> Topic:

## **Verse 54 – 69 – Life style of Jnani**



Entire Veda for Sadhaka who wants Preyas and Sreyas.

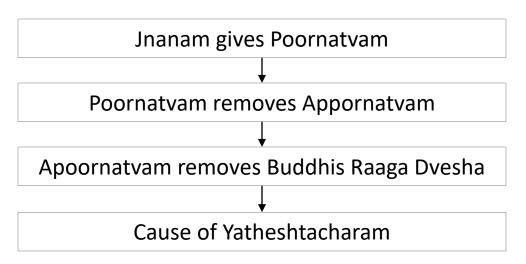


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- Tatra Veda Aveda Bavati.
- Na Shastram Na Sishyam...
- Jnanis lifestyle regulated by himself within himself, internally controlled.
- Sadachara practiced in Karma Yoga, Upasana Yoga, Jnana Yoga has strong Vasana.
- Every Jnani gone through 3 in this or previous life, otherwise can't come Jnani.
- It includes 26 values of chapter 16.
- Vasanas powerful, will not allow him to do anything else.

#### **Mark Twain to liquor Addict:**

- Quitting not at all difficult, I have quit several times.
- No will power works in front of Vasanas in sub-conscious mind.
- Vasanas make him drink.
- Addictive substances destroy freewill first, like Aids destroy immunity.
- For Jnani Sadachara is Addiction, powerful, even if he uses freewill for Yateshtacharam, he will not succeed, Sadacharam stronger.
- Sadachara = Badita Anuvritti Vasana.



- Karana Abavat, Karya Abavat.
- Cause of Yatheshtacharam gone.
- Vasana and Jnanam regulate Jnani.

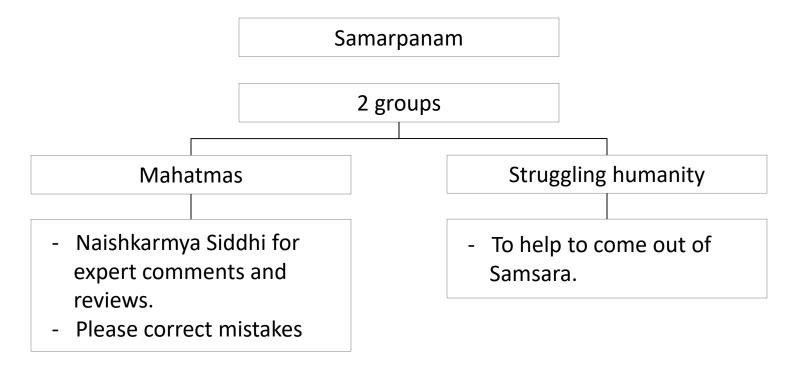
# 4<sup>th</sup> Topic:

#### **Verse 72 – 73 – Adhikaritvam**

- Sadhana Chatustaya Sampatti + Ethical, moral values + mental Sanyasa = Character.
- Mental Sanyasa removes Pancha Anatma.
- If Sadhana Chatustaya Sampatti, Values and Sanyasa deficient, Mahavakya will remain as intellectual understanding.
- It will not be converted to Aparoksha Jnanam.
- No Mystic experience, Samadhi required.
- Improve Sadhana Chatustaya Sampatti + Sadachara + Mental Sanyasa.
- Intellectual understanding gets converted and Jnanam will bless.

## 5<sup>th</sup> topic:

#### **Verse 74 – 78 : Conclusion - Samarpanam**



#### Final:

- Guru Namaskara.
- Received knowledge and Shared knowledge to humanity because of Gurus grace.

#### **Chandogya Upanishad:**

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Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6-2-1]

# Summary of Naishkarmaya Siddhi Teaching

Teaching

#### Enquiry

## Mahavakyam

# 1) Experience:

- Observer Atma
- Observed Anatma
- 2 simultaneously revealed.
- 2) Subject Object not interchangeable.
- 3) Body Mind grey area

# 4) I used for:

- Aham
- Idam
- Mama

- Body / Mind Atma Anatma.
- Anatma –
   Drishyatvam,
   Bautikatvam
   Sagunatvam,
   Savikaratvam Agama
   Pahitvam.
- "I am" No doubt.
- Anatma borrows existence from Atma.
- Conventional

   instruments
   Bautikatvam reveal
   Bautika Prameyam.

- You experiencer consciousness Happen to be pure existence.

## **Chandogya Upanishad:** [6-2-1]

- Sad Eva Soumya Idam Agre Asit.
- Pure existence in the beginning is also there now as you.
- 2 Function:
  - (i) Exists
  - (ii) Lends existence to Anatma.
- I Atma am Adhishtanam of Mitihya Anatma.
- World = Mithya Anatma
- Body, mind, senses, Mithya Anatma.
- Mental Sanyasa : Distance myself from Anatma.